God's Financial Plan.

GOD'S FINANCIAL PLAN

OR

TEMPORAL PROSPERITY

THE RESULT OF

FAITHFUL STEWARDSHIP.

By Rev. S. B. SHAW,

AUTHOR OF

"TOUCHING INCIDENTS, AND
REMARKABLE ANWSERS TO PRAYER."

"Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty." Prov. 3 : 9, 10.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9 : 6.

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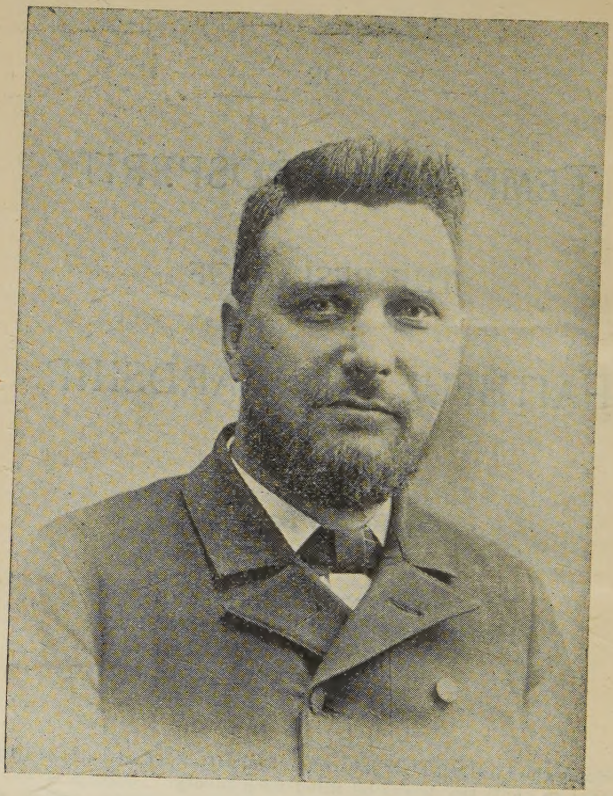

In Christian love,
S. B. Shaw

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WORKS AND WRITERS QUOTED.

In this work we have quoted freely from many prominent works and leading writers of various denominations. We think the following is a complete list.

We have endeavored with every quotation to give proper credit in connection with the quotation.

Smith's Bible Dictionary; Kitto's History of the Bible; Schaff's Encyclopedia; Rawlinson's Life of Ezra; Ewald's History of Israel; Commentaries of Henry, Clark, Barnes, Lutteroth, Scott, Doddridge and Burkett; Reeves' Apology; Christian's Secret of a Happy Life; Christian Stewardship; God in Business; Wonders of Prayer; Power of Prayer; Milton's Paradise Lost; Records of Prevailing Prayer; Josephus' Antiquities; Life of Billy Bray; Kidder's History of the Jewish Nation; Harris' Mammon; Anti Nicene Christian Library; Gold and the Gospel; Life of David Updegraff; Ministry of the Spirit; Visions of Modern Mounts; Christ Crowned Within; The Independent; Religious Telescope; United Presbyterian; Sunday School Times, Golden Censer; Marcus Dods, D. D.; Bishop Merriil; Henry Edward Manning; Arthur Edwards, D. D.; James Elder Cumming, D. D.; Rev. Francis Granger; Mrs. Mary Grant Cramer; Rev. Henry Cowles, D. D.; Bishop Arthur Henry; Rev. Geo. Muller; Bishop Geo. D. Gillespie; Gen. Wm. Booth; Rev. Josiah Strong, D. D.; Justin Martyr; Tertulian; Francis Ridley Havergal; Bishop Peck; Bishop C. C. McCabe; John A. Broadus, D. D., L. L. D.; Quesnel; Alvah Hovey; Dr. Boardman; Rev. C. H. Spurgeon; Rev. Lyman Abbott; Richard Baxter; D. L. Moody; John Dodds; Rev. John Boyd; Rev. Chas. G. Finney; Dr. Chas. Cullis; Major O. M. Brown; Stephen Merritt; John B. Wood; Rev. C. H. Yatman; Gen. Clinton B. Fisk; Rev. Martin Wells Knapp; Daniel Steele; Rev. E. I. D. Pepper; Rev. Wm. McDonald, D. D.; Rev. Daniel F. Bradley; Rev. B. F. Haynes; Rev. L. B. Kent; Rev. N. Wardner; Rev. J. B. Cranfill, Capt. R. Kelso Carter; L. G. Whitney.

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INTRODUCTION.

This book is the outgrowth of over twenty years' experience as an evangelist among God's people of various denominations. During all these years we have been grieved at the covetousness and worldliness manifested among professed Christians. Multitudes in the various churches have, through unbelief, resorted to unscriptural methods of raising money for God's work, or have left God's cause to languish for lack of financial support. Seeing this sad state of affairs and finding God's Word full of precious promises for temporal prosperity, and realizing the ignorance and blindness which prevail regarding God's financial plan for the support of His kingdom, and longing to see others enjoy the blessings of a consecrated life of trust, we have recorded the convictions of our own heart and sought to make plain the teaching of Scripture on this subject.

Nor has this been with us a matter of theory only. From the time of our conversion, we have felt it a great privilege to make any sacrifice needful for the sake of rescuing perishing souls. We have never made temporal prosperity a consideration in any way. We have always trusted in the Lord to supply our temporal needs, and He has never failed us. At times our faith has been severely tested; but we are told that the trial of our faith is more precious than gold. Thus we have proven that unshaken faith not only brings us gold but something better. Fifteen years ago the Lord gave us a companion who has been an inspiration to our faith. Wife has always taken an active part in all our editorial and literary productions, as well as in our evangelistic

work, and much of the manuscript for this book she has helped us to prepare. Most of it was written several years ago. At that time we had no property, no visible means of support and no human promises to lean upon. Yet during all the earlier years of our ministry God was pleased to provide for us as He did for the children of Israel on their journey from Egypt to the promised land. Our daily needs were supplied in answer to prayer and should we undertake to describe how God has prospered us and repeat the direct answers to prayer we have had in the supply of our temporal needs, it would make a book as large as this volume. And of all that God gave into our hands in those days we counted it a privilege to give freely to His cause as He had prospered us. Our greatest longing for means was that we might be able to do more for His cause.

When preparing the manuscript for this work we hoped to publish it as soon as completed; but no way was then opened and the burden of its publication was for the time removed from our heart. Yet its preparation was a means of rich blessing to our own hearts and has, we believe, already borne much fruit in our own experience. As an outgrowth of our work upon this book we were led to make a collection of well authenticated records of remarkable answers to prayer and we were gradually led to the publication of our well-known book, "Touching Incidents and Remarkable Answers to Prayer"—not as a source of income but as a means of doing great good and of reaching many hearts.

Providentially means was provided for its publication and God has wondrously prospered us in its circulation. In the past four years over a *quarter million* of the large and children's editions have been circulated. This prosperity we have recognized from the beginning

as God-given and as His stewards we have been able to give away during the past three years nearly fifty thousand books to the worthy poor, to home and foreign mission work, to orphan homes, reformatory schools and to other charitable institutions; and in addition to this we have been able to give in that time several thousand dollars in money for the support of God's work and the upbuilding of His kingdom. More than one-third of our time and income has been given directly to God's work. We realize that all we have is the Lord's and we intend to use every dollar He gives us as He shall direct. In the midst of our work for God we have had many trials and temptations and some of them have been very severe. We have sometimes been betrayed and greatly wronged by those whom we have befriended and at times through ignorance and lack of sufficient watchfulness and prayer, we have made mistakes that have hindered our greatest usefulness and prosperity and for these things God has chastened us; but we can truly say that our motive has always been pure and the Lord has in His mercy dealt tenderly and bountifully with us.

And better than the financial prosperity that has come to us is the good that has come to others through reading our books. During our many years of evangelistic work we have rejoiced over the salvation of thousands of souls that have been saved in our meetings, and through the publication of our books we know that a multitude more have been greatly blessed. Thousands of testimonies come to us from every hand telling of sinners that have been converted, backsliders that have been reclaimed, sick ones that have been healed and Christian hearts that have been strengthened and encouraged through the books. Surely nothing

but the direct blessing of God could have brought this about. We most assuredly believe that all our success is the direct result of our consecration of ourselves and our means to God and our confidence in Him. His abundant blessing has rested upon our efforts. Our business has been done in much weakness but with an eye single to the glory of God and for the sake of the kingdom of Christ, and how wonderfully has He fulfilled to us the promises of His word! We believe He has been pleased to thus make our own experience an illustration to the world of the doctrines taught in this work.

Several months ago a strong conviction came to us that God now called us to publish "God's Financial Plan" and in harmony with that conviction we send it out to the world praying that in God's hands it may be a means of bringing honor to Him and leading multitudes of His children to deeper consecration and greater faith. True prosperity on any line must come, if at all, as a result of these two things and in answer to prevailing prayer. With all our heart we pray for the prosperity of Zion and the success of all saints.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen."

Your Brother,

S. B. SHAW.

Grand Rapids, Mich., Feb. 16, 1897.

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GOD'S FINANCIAL PLAN

CHAPTER I.

GOD'S FINANCIAL PLAN FOR ADAM IN PARADISE.

Who, aside from God, can fully describe the wonderful being called man– as he was created and placed in the garden of Eden? Who can comprehend his beauty, his purity, his holiness and glory as he came from the hand of his Maker, fashioned in the image and likeness of God Himself?

God evidently designed, created and prepared the world with all its original beauty and fruitfulness for man. And in what quiet, untiring, loving ways God labored through the ages to fit it for his coming. For him God created it without form, and void. Even then man was ever present in His thoughts and for his sake the Spirit of God moved upon the face of the waters. To prepare and preserve it for his use, God said: "Let there be light," and divided the light from the darkness. For him God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament. For him God said: "Let the water under the heavens be gathered togethered into one place and let the dry land appear," and it was so. For him the earth brought forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind. For his convenience were the nights and the days and the seasons and the years.

For the children of His love, which were to be, God

grew the forests of centuries. For man's future comfort they were overthrown and buried, filling great storehouses in the bosom of the earth. For him, over and over the rocks were rent and great upheavals tearing the crust of the earth threw near enough to the surface for his use the gold and the silver and the iron,—yea, to some extent revealing the very secrets of creation; that he might read the long, long history of a Creator's loving thoughtfulness and labor in all the preparations of ages for his comfort and happiness.

For him God made the beasts of the field and the fowls of the air which were to receive from him their names and in all things be subject to his will.

And when in the fullness of time God said: "Let us make man," in the image of God created He him; male and female created He them,"not with separate interests and rival claims, but bone of bone and flesh of flesh, that they might increase every joy by sharing it with each other and with those whom God should give them in obedience to His command to be fruitful and multiply and replenish the earth. Joseph Benson says in his Commentary: "God formed the woman from the man, and caused the whole race of mankind to descend from *one original* pair, that all the families and nations of men, being made of one blood and proceeding from one common stock, might know themselves to be brethren; and might love and assist one another to the uttermost of their power."

Their home was indescribably beautiful and good. No language can picture the paradise of God as it once existed in this world. We have not power to conceive of the taste and beauty of the various fruits that grew in the Garden of Eden, nor can we more than dream of the fragrance and beauty of the flowers that bloomed,

or the music of the beautiful birds that sang in paradise. And everything about them was a testimony of God's wonderful love for them, for all they saw was provided for their sakes. The sun shone, the flowers blossomed, the herbs grew, the trees put forth their foliage and fruit, springs gushed forth, rivers followed their destined courses, clouds drank up the waters of the deep and the winds carried them out again over the land, birds sang, beasts of the field came at their bidding, and all for them. All were supplied to minister to their happiness, and all were good.

No miasma lurked in the forest, no seeds of sickness or disease were borne to them upon the breeze. No wild beast waited to devour. No deadly serpent in enmity waited to harm them. Not even a thorn or thistle grew beside their path. And every need that should arise as under the bidding of God they went forward to accomplish all the glorious possibilities that awaited them were provided for.

Smith's Bible Dictionary says: "The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that all things were designed. He was to be the "roof and crown" of the whole fabric of the world. * * Man, in short, was a spirit created to reflect God's righteousness and truth and love, and capable of holding direct intercourse and communion with Him. As long as his will moved in harmony with God's will, he fulfilled the purpose of his Creator. When he refused submission to God, he broke the law of his existence and fell, introducing confusion and disorder into the economy of his nature."

Marcus Dods, D. D., says: "Man was the chief work of God, for whose sake all else was brought into being.

The work of creation was not finished till he appeared; all else was preparatory to this final product. That man is the crown and lord of this earth is obvious. Man instinctively assumes that all else has been made for him, and freely acts upon this assumption. But when our eyes are lifted from this little ball on which we are set and to which we are confined, and when we scan such other parts of the universe as are within our ken, a keen sense of littleness oppresses us; our earth is after all so minute and apparently inconsiderable a point when compared with the vast suns and planets that stretch, system on system, into illimitable space."

Man, alone among God's works can enter into and approve of God's purpose in the world and can intelligently fulfill it. Without man the whole material universe would have been dark and unintelligible, mechanical and apparently without any sufficient purpose. Matter, however fearfully and wonderfully wrought, is but the platform and material in which spirit, intelligence and will, may fulfill themselves and find development. Man is incommensurable with the rest of the universe. He is of a different kind, and by his moral nature is more akin to God than to his works.

And what was man that God should bestow upon him such wonderful gifts? As he came from the hand of his Creator he was worthy of all,—a very image of his God. Even in his fallen condition one writer thus describes him: "Man is one, yet threefold: he has mind, body and soul; a mind ruling the body, a body executing the decrees of the mind, a soul giving life to and energizing the body. On the mind alone there is a triple stamp of the Creator: in the mind of man are intelligence, will and memory. Intelligence, whereby he can understand about God: will, whereby he may seek Him;

memory, whereby he may recall the blessings which God has showered upon him."

Then what must our first parents have been as they came from God to be the father and mother of us all? What blessed consciousness of physical strength and intellectual vigor was theirs! They knew no dimness of eye, no feebleness of step, no consciousness of age, no weariness of mind. They felt no pain. The strong vitality of their being demanded action. Without conscious effort they were able to control the consciousness of every fish of the sea and every fowl of the air and every living thing that moved upon the earth, for they were destined to rule. Nature as an open book lay before them and what possibilities of intellectual development were theirs. Nor was this all, for their hearts were pure. Created in the image of God, no inheritance of evil bound them. The ear of God was open to their call and the thought of His coming brought no fear, no trembling, for there was no consciousness of guilt or shame. As He smiled upon them their hearts were thrilled. His voice reached their inmost being and infinite possibilities of fellowship and communion with God were theirs. And with all this, God only asked in return their reverence and love and worship and a proof of their thankful obedience in holding sacred to Him one tree in all the garden—one little portion of the abundance He had given. How little was this for Him to ask—how little for them to give! O how subtle must have been the voice of the tempter, how persuasive the words that could have led them to disbelieve God and violate his command. Had they and their children resisted the influence of Satan, the whole world would, under their care and rule, have become one great paradise. To the whole human race there would

have come the same blessed inheritance that they had received from God. This world would have known no sin, no pain, no disappointment, no poverty, no privation, no sorrow, no death.

Bishop Merrill says, in his article on the Original Penalty of Law, "Had Adam continued to obey the laws of his being and probation, he might have increased in strength and advanced in virtue until he became invulnerable to the assaults of temptation. Then, confirmed in holiness and immortality, apostasy and death would have been impossible to him, and God would have taken him to heaven."

Our description of the original glory of man is very faint; nobody, however talented or cultured, has ever been able to comprehend, much less describe, the paradise that God prepared for man in the beginning. May the Lord help us all to prepare and be ready for the paradise eternal in the heavens. Amen.

CHAPTER II.

THE FALL OF MAN AND TOTAL DEPRAVITY.

We shall not attempt in this article to give a history of the prince of darkness or of his kingdom. Great is the mystery of unrighteousness. Why God suffered Satan to tempt the first human pair and to lead them astray we are unable to explain. We take it for granted that all our readers believe in a personal devil; his satanic influence, and the fruit of his diabolical works are everywhere to be seen and felt. Much has been said and written of him and his angels, and depraved humanity. We are informed in the Word of God that the devil and the multitudes of fallen angels were at one time inhabitants of heaven. Saint Peter says: "God spared not the angels that sinned, but cast them down to hell and delivered them unto chains of darkness to be reserved unto judgment." And Saint Jude declares: "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." We are also told in the Word of God that all the nations that forget God shall be turned into hell, a place not originally intended for man but prepared for the devil and his angels.

Without waiting to discuss things that do not concern our relation to God, we say in the language of Saint Paul: "Without controversy, great is the mys-

tery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

A sick man in order to rightly value and appreciate a cure needs to understand the nature and danger of his disease. Just so fallen humanity in order to rightly value and appreciate the plan of salvation, must have a knowledge of the depravity and its consequences; so in this chapter we shall only undertake to describe the fall of man.

The first sin of the first man changed his nature from a holy to a sinful state, which changed condition being hereditary, entered into all his descendants.

Bishop Merrill says: "On the day of transgression he forfeited all the life he possessed, as well as all he had in prospect, but justice did not enforce the forfeiture in the form or to the full extent of his desert. In some sense he died the day he sinned, for sin separated him from the source of life and holiness and left him morally dead; but grace interposed with quickening power to begin the development of a new life immediately after the fall, so that while his holiness was lost, his ability to transmit to his posterity an uncorrupted moral constitution was destroyed, he was not left to the unmitigated working of deserved penalty."

The sainted Pomeroy says in his Visions from Modern Mounts, that "A great change has taken place. Man began favorably. He started with a bright prospect. He was not only a natural Christian, but he was located just a little out of Heaven, in the twilight of that bright world, within speaking distance of his God. But alas! alas! In that same favored place Adam rejected the word of the Most High for the sophistry and lie of

Satan, and turning his back on God, went into fellowship with a fallen spirit. How great the change! Ere the sun of that fatal day went down, every light in upper paradise went out to man, and angels turned their backs on ruin too vast and dark for sight."

"View them to-day conversing with their God,
His image both enjoyed and understood;
To-morrow skulking with a sordid flight,
Among the bushes, from the infinite,
As if that power was blind, which gave them sight;
With senseless labor tagging fig-leaf vests,
To hide their bodies from the sight of beasts.
Hark! how the fool pleads faint, for forfeit life,
First he reproaches heaven, and then his wife;
The woman which thou gavest, as if the gift
Could rob him of the little reason left;
A weak pretence to shift his early crime,
As if accusing her would excuse him;
But thus encroaching crime dethrones the sense,
And intercepts the heavenly influence;
Debauches reason, makes the man a fool,
And turns his active light to ridicule."

—Milton's Paradise Lost.

Adam and Eve, created in the image of God, held communion with their Creator more naturally than a child with its mother. Their very nature demanded this communion, their happiness depended upon it. They needed no mediator in their approach to Him for there was nothing in their nature contrary to His holiness.

In their hearts there was no inbred selfishness, no hatred, no deception, no lust. Nothing in their being inclined them to sin. God had by His loving providence placed about them on every hand that which was calculated to inspire within them loving grateful devotion and reverence which should have resulted in continued obedience to God and in consequence, in continued happiness and eternal salvation. God had given them reason and judgment, not as we have them now since the fall impaired by the effects of sin, but according to their capacity, perfect. And He had also honored them

with the power of choice. Without this power, character is an impossibility. No person can be justly censured for doing evil if he has not or could not have the power to do good. No man could be justly praised for doing good if he had not the power to do evil. A man is not honest because he does not steal if hindered from stealing only by lack of opportunity, and so with every other virtue. A just man is one who is just from choice. A truthful man is one who speaks the truth at all times from choice. An honest man is one who is honest because he chooses to be honest.

As a holy, all-wise Creator as well as their loving Father who had so abundantly provided for their happiness, our first parents owed to God heartfelt worship and obedience. In His demands upon them which they should have obeyed there could have been nothing unreasonable. As God is holy so His will and law which is the expression of that will must be holy. As God is love so there can be nothing contrary to love in His requirements. God's reserve of one tree in the garden–a portion of that which was placed within their controll—for Himself, was for their greatest good and greatest happiness. Had they resisted the voice of the tempter and had their descendents been likewise obedient to God, what a different world this would have been. With no sin there would have been no imbecile, no insane, no invalids, no orphans, no poor or needy. Every man, woman and child would have been holy, natural, healthy, strong, intelligent, glorifying God in body and soul and abundantly blessed, temporally and spiritually, with every need directly supplied from a loving Father's bountiful hand! O how terrible is sin, how fearful are its inevitable consequences, when by one act of disobedience

Adam and Eve lost their fellowship and communion with God, their beautiful home in the garden of Eden, and forfeited every claim on God for temporal good and even for life itself, and brought the curse of sin, with all its awful consequences, for time and eternity, upon themselves and upon their entire offspring. Do you ask what was this sin that brought such terrible results? We answer *Covetousness*, nothing more, nothing less than COVETOUSNESS, resulting from unbelief. They disbelieved God, then coveted, took and used the forbidden fruit. Just think of it! After all God had done for them they were unwilling to hold sacred to the glory of God that which He claimed for Himself. Have you ever thought what a multitude in all ages of the world have, like our first parents, lost their claim on God for temporal welfare and lost their souls as well, simply by coveting and using the portion of their time and means that belong to God?

The degrading power of sin is shown in its effect upon our first parents. God had only to pronounce the curse they had already brought upon themselves. Eve, in choosing to believe the enemy, disbelieved God, then having yielded to the sin of unbelief, she became covetous, and, having partaken of the forbidden fruit, she next sought to lead her companion into sin.

She had been deceived by the subtlety of the enemy. Adam, still undeceived, should have been able to show her her guilt, and point her to God, as the only possible source of help, and so might have been the means of her restoration, but instead, he too yielded to temptation and realizing their fallen condition, instead of fleeing to God for forgiveness and deliverance. these who so shortly before found their chief joy in communion with their Creator, revealed the awful re-

sult of sin upon their own being by their attempt to cover their shame with aprons of fig leaves and trying to hide away from the presence of Him whose eyes run to and fro through the whole earth. How blinded and depraved were they, when they could even imagine for a moment that they could hide themselves from God, or escape from His dominion.

The world around them still declared God's love and power, but, hardened by sin they had no longer the ability to comprehend Him. And is not this an indication of the depravity of our race? From that day has not man by nature sought always to escape from God as an enemy instead of seeking Him as a friend? Well may God say of man left to himself in his natural condition, "There is none that seeketh after God."

Another evidence of Adam's fallen condition is seen in the fact that instead of showing any indication of repentance or godly sorrow for sin, he sought first to cover his sin and then when he saw it was known, to excuse himself by selfishly and shamelesly seeking to put the blame not only upon his companion in guilt but upon God himself.

Before his sin he declared of his wife, "This is bone of my bone and flesh of my flesh," but now he speaks of her as only "The woman whom thou gavest to be with me," and coward like sought to lay upon her the blame of his own transgression. How this trait too illustrates the depravity of the whole race of man from that day to this unaided by the Spirit of God. To see this, we have only to consider the forced degradation of women, wherever the light of Jesus has not shone.

Concerning the fall of man and its awful conse-

quences a noted writer says: "Thus terminates this most awful tragedy; a tragedy in which all the actors are slain, in which the most awful murders are committed, and the whole universe ruined! The serpent, so called, is degraded; the woman cursed with pains, miseries, and the subjection to the will of her husband, which was never originally designed; the man, the lord of this lower world, doomed to incessant labor and toil; and the earth itself cursed with comparative barrenness! To complete all, the garden of pleasure is interdicted, and this man, who was made after the image of God, and who would be like him, shamefully expelled from a place where pure spirits alone could dwell. We see here by the subtlety and envy of the devil, sin entered into the world, and death by sin; and we find that death reigned, not only from Adam to Moses, but from Moses to the present day. How abominable must sin be in the sight of God, when it has not only defaced his own image from the soul of man, but has also become a source of natural and moral evil throughout every part of the globe! Disruption and violence appear in every part of nature; vice, profligacy, and misery, through all the tribes of men and orders of society. It is true that where sin hath abounded, there grace doth much more abound; but men shut their eyes against the light, and harden their hearts against the truth. Sin, which becomes propagated into the world by natural generation, growing with the growth and strengthening with the strength of man, would be as endless in its duration, as unlimited in its influence, did not God check and restrain it by his grace, and cut off its extending influence in the incorrigibly wicked by means of death. How wonderful is the economy of God! That which entered into

the world as one of the prime fruits and effects of sin, is now an instrument in his hands to prevent the extension of its contagion. If men, now so greatly multiplied on the earth, and fertile in mischievous inventions, were permitted to live nearly a thousand years, as in the ancient world, to mature and perfect their infections and destructive counsels, what a sum of iniquity and ruin would the face of the earth present! Even while they are laying plans to extend the empire of death, God, by the very means of death itself, prevents the completion of their pernicious and diabolic designs. Thus what man, by his wilful obstinacy does not permit grace to correct and restrain, God, by his sovereign power, brings in death to control. It is on this ground that wicked and blood-thirsty men live not out half their days; and what a mercy to the world that it is so! They who will not submit to the sceptre of mercy shall be broken in pieces by the rod of iron."

Could Adam have foreseen the sin, the suffering, the sorrow, the toil, the weariness, the strife, the anguish, the wretchedness, the woe of humanity that would result from his disobedience to God; could Eve have realized, before she first yielded to temptation, the awful and inevitable curse she was bringing upon her daughters for all the centuries of the world's history, could she but have heard the cry of the mothers whose children have been sacrificed– of the wives who instead of love have only realized tyranny– of the poor child widows of India, burning to death upon the husband's funeral pyre or bearing insult of every description and counted accursed simply because they were to be women– could they both have understood how Christ must suffer in the garden and on the cross to open the way by which sinners might be reconciled to

God, surely they would have turned a deaf ear to the voice of the tempter. But God only knows the sinfulness of sin,- God only realized what sin would bring to them. It was for them to have listened to his warning and have obeyed His voice.

The law of inheritance by which the depravity which our first parents brought upon themselves by their sin is handed down from generation to generation of their descendants is a matter of common observation. This law, like every other law of God, is holy and designed to be a blessing to our race. For just as surely as the sin of the father is visited upon the children to the third and fourth generations, so surely is it possible for parents to hand down to their children's children blessing resulting from their own godly lives.

Yet such is the power of our evil inheritance that left to himself, man since the fall by nature is ever prone to wander from God, and to seek happiness in unholy things. All the history of the human race proves the truth of God's word when it declares of man unrestrained and unaided by the Spirit of God that the wickedness of man is great in the earth and that every imagination of the thoughts of his heart is only evil continually, and also when it says:

The Lord looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. They are all gone aside, they are *all* together become filthy: *there* is none that doeth good, no not one.—Psalm 14 : 2, 3. The heart *is* deceitful above all *things*, and desperately wicked: who can know it ?—Jeremiah 17 : 9. The way of the wicked *is* as darkness: they know not at what they stumble.—Proverbs 4 : 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts,

false witness, blasphemies:—Matthew 15 : 19. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.—Ephesians 2 : 3. (Read also the seventh chapter of Romans.)

No human being has ever been able to picture or describe the awful consequence of depravity. It darkens the understanding, perverts the judgment, enchants the imagination, destroys the conscience, and ruins and destroys the minds and bodies of its victims. Aside from grace the whole human family is sick and polluted. "From the sole of the foot even unto the head there is no soundness in it but wounds and bruises and putrifying sores."

Thus we see from the word of God that humanity by nature is wholly gone from original righteousness and without divine help, inclined to evil and that continually. No amount of human knowledge, culture, discipline, or what is sometimes called good works or morality, can in any way extract or destroy this moral leprousy from the human heart. Nothing but the grace of God can ever remove it.

Before humanity can realize their moral and financial obligation to God they must be awakened from their awful sleep, from their lost condition, from their blindness. They must realize their degradation. Before we attempt to show people God's financial plan and the privileges and blessing that come as a result of complete consecration, we must show them their fallen, depraved condition and pray that God's spirit may awaken their sleepy consciences and their dark minds to understand their need of God.

CHAPTER III.

THE IMPORTANCE AND EVIDENCE OF DIVINE REVELATION.

There is nothing in this world more reasonable than divine revelation. Just as sure as there is a God there is a divine revelation of Him and of His will to man. Some time ago a prominent business man came to our office claiming to disbelieve in the existence of God and was anxious for debate. We told him we did not believe in controversy but if he wished we would ask him a few questions which he might answer. We then said if there is no God we have no creator or ruler of the universe. He admitted that we had none. We then said if there is no moral being, of course there can can be no moral law. He said we have none. We then said if there is no moral law there can be no moral action, no such thing as right or wrong, no such thing as sin, for sin is disobedience to God and if there is no God there can be no future punishment, we die like all other animals and that ends our existence. He said there is nothing to fear but the laws of man, and if we could evade man's law he inferred we belonged to the lucky class as we live in a world of chance. We told this man if we thought he was honest in his belief we would be afraid, with money on our person, to trust our lives with him away from the protection of man's law and without the protection of the laws of our state. Soon after this conversation this same man was arrested for sending fraudulent matter through the mails. Reason says there is a God and that He has a law for the government of mankind and in harmony with His

love and mercy He gives a revelation of His holy will to His lost, blind, prodigal children. God is not only our creator but is also our divine Father and lovingly He speaks to His children and tells them their duty to Him and to each other. What would you think of an earthly parent who was so wicked and hard-hearted as to never speak to his children? A child cannot be accountable to its father and mother until it has the knowledge of their requirements. It must know their will in order to be capable of disobedience.

As a finite being and still more as a fallen being, all right knowledge of God and eternity has come to man through direct revelation from God and could come to him in no other way. The natural man cannot know the things of the spirit of God because they are spiritually discerned. Neither can he comprehend either God's holiness or His mercy.

How grateful we should be to God for giving us such a wonderful revelation of his will and of his works. No power outside of the Holy Spirit can ever reveal the mind of God, but God by His Spirit has revealed himself to humanity and through the operation of the Spirit man may know his own origin and his obligation to God. Christ is the moral light of the world and this light is so bright that all are compelled to say, in the language of the poet:

"There is a God; all Nature speaks
Through earth, and air, and sea, and skies:
See, from the clouds his glory breaks
When earliest beams of morning rise."

We have seen how Adam and Eve as soon as they had fallen, sought to escape from God. But God in His infinite mercy was not willing that they should utterly perish. In their sin and in their degradation His great loving heart so yearned over His fallen children, that

He sought them out and even when banishing them from Paradise and declaring to them the curse which they had brought upon themselves, he mingled mercy with justice and revealed to them something of the wonderful plan of salvation and pointed them forward to a redeemer "Who", to use the language of another, "in the fullness of time, is to be made flesh, and who by dying for the sin of the world, shall destroy the power of Satan, and deliver all who trust in the merit of his sacrifice from the power, guilt and nature of sin, and thus prepare them for the Celestial Paradise at the right hand of God." As if to show His especial mercy to woman lest she should utterly despair because of the awfulness of her curse, to her especially He made the promise that this redeemer of the world should come through her—declaring that the seed of the woman should bruise the serpent's head. Through the promised atonement of Christ, God designed a way by which He could reveal himself to every obedient child of man and bring them back to communion with Himself. And while the revelation of God to man never has been and never will be as complete in this life as it was to Adam in the garden of Eden, yet from the time of the first promise of the Savior until now it has been possible for every man to become personally acquainted with God and know that he is accepted of Him. Evidently our first parents laid hold of the mercy offered them and after God again revealed Himself to them doubtless with sobs and tears, acknowledged their sin and found joy in believing the promise of God and trusting in the Lamb of God slain for them from the foundation of the world.

That Adam and Eve worshiped God and also taught their children to offer sacrifice to Him is very evident

in the recorded offering of their sons, Cain and Abel. And although God had not as yet given them any written law that He even from the beginning, as we have said, designed to reveal Himself to individual hearts, is shown in the fact that Abel having offered a more excellent sacrifice than Cain "obtained witness that he was righteous, God testifying of his gifts and by it he being dead yet speaketh." To Cain also God afterward revealed himself in judgment and mercy. We are told too, that Enoch walked with God and had this testimony that he pleased God. Noah was a preacher of righteousness and being warned of God "of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world, and became heir to the righteousness which is by faith." After the flood the children of men again wandered so far away from God that the lamp of God went out in their souls and they were left in gross darkness. And without the light of revelation they were so deceived that they left the way of truth and life and like thieves and robbers undertook to escape from the wrath of God by building a tower whose top they hoped would reach into heaven. Blinded by pride, conceit and self-righteousness, they undertook to make themselves famous by the work of their own hands. But what did they accomplish? Because of their iniquity and their rebellion God confounded their language so they could not understand one another's speech and even their great tower Babel, meaning confusion, became a testimony of their defeat. Soon after this God revealed Himself to faithful Abraham and called him to leave his native country and all his kindred for a land which he knew not, and by His Spirit led him to the land of promise that He might

make him the father of a chosen people, the Jewish nation; and through them came the law of Moses and a flood of light for all nations. God saw that humanity had gone so far into the kingdom of darkness that there was no way out only by a new and greater revelation than they then had. Revelation is the act of supernatural or superhuman communication of God's will or law to men. It is supernatural because it is beyond the knowledge or light of man's nature or reason. People that are deprived of gospel privileges may find out about God through his works for we read in the nineteenth Psalm, that, "The heavens declare the glory of God and the firmament showeth his handiwork." Who can look up into the starry heavens without being convinced of the existence of God and thinking of his greatness, his goodness and his glory. The study of this earth reveals God to every intelligent mind. Again we read in Romans 1 : 20 "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." Saint Paul here makes a strong statement but we must not misunderstand his meaning. He certainly does not mean that the works of God, independent of the Holy Ghost, can give us a clear understanding of the plan of salvation, for we read, "That no man can say Jesus is Christ except by the Holy Ghost," and all our readers should thank God that we are living in the blazing light of the Holy Ghost dispensation. The noted Henry Edward Manning says: "It is evident that the present dispensation under which we are is the dispensation of the Spirit, or of the Third Person of the Holy Trinity. To him in the Divine economy, has been committed the office of

applying the redemption of the Son to the souls of men by the vocation, justification, and salvation of the elect. We are therefore under the personal guidance of the Third Person, as truly as the apostles were under the guidance of the Second." It becomes the mission and work of the Holy Spirit to reveal spiritual things, and all men however depraved, the heathen of India, China and in the jungles of Africa, or in the islands of the sea that are deprived of the Holy Bible and gospel preaching have the opportunity of being saved if they will only welcome every ray of light that God is pleased to reveal through His works and by the influence of His Spirit, working through their conscience. We read in Titus 2 : 11, "That the grace of God that bringeth salvation hath appeared to all men." Christ is the light of the world and His light shines on every heart; but many have rejected the light and grieved the Holy Spirit and their hearts have been hardened through the deceitfulness of sin until they are strangers to the truth of God. Their minds are poisoned and steeped in sin; they are filled with heresy, superstition and the doctrines of devils. This is not only the condition of the heathen in foreign lands but it is true, sadly true, of many in Christian countries. Men are so depraved that they can not find God by reading the Bible unless they are awakened by his eternal Spirit. "If our gospel is hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (See 2 Corinthians 4 : 3-4.) Satan has the power of blinding his willing followers and to hide them and keep them from gospel light and no power in the universe can destroy this blindness or move his refuge of

lies behind which the workers of iniquity hide, but the power and influence of the Holy Ghost. The apostle Paul, who had been familiar with the law of Moses from a child was so deceived that he really thought he was doing God a service while persecuting the saints. Nothing short of the influence of God's Spirit would have ever opened his eyes and understanding to see his lost condition and enable him to understand the will of God. To a soul who is fully in divine order, God is revealed through everything that is seen. God speaks to such a heart from without and from within. Everything in nature reveals the glory of God. Kitto's History of the Bible says, "Who, with an intelligent mind and a sensitive heart, can look upon the glorious scenes and objects around him, without emotion; and, if piety be an inmate of his bosom, without adoring reverence and filial love to Him who made them all? And yet it is most true that the beauties and sublimities of the natural world are exhibited in vain to the generality of mankind. Engaged in other pursuits, or degraded by evil passions, or besotted by self-indulgence, the most magnificent, and the most soothing scenes which mark the power or the goodness of GOD, are equally unnoticed and despised by many who ought to feel most interested in them." Multitudes in our own country are taught to fear God by the doctrines and traditions of men. They have nothing but historical, external and human evidences. Their faith is nothing more or less than human or intellectual. They say they know the Bible is true, they know Christ is the Savior of the world. All this we admit, and in the same way we know that Columbus discovered America. We know that George Washington was the first president of the United States. We cannot doubt it. We have reliable history and accu-

mulated testimony from many who have seen these men and we believe their testimony without any doubt, although we have no revelation of these men nor absolute consciousness that they ever lived. A man may believe there is such a city as London, England. He never saw it; never had any revelation from God that it exists. Just so we may believe in Christianity; we may trust in Christ and do the best we can to conform our lives to his teachings and practices, but unless our faith is the evidence of things not seen, the substance of things hoped for, unless we have received Christ by divine revelation, unless he is enthroned in our hearts, unless we are kept by the power of God through faith, unless we have received the Holy Ghost as our guide and teacher, we are still outside of the kingdom of Christ and strangers to God and will miss heaven in the end.

Arthur Edwards, D. D., speaking on the knowledge of Divine Revelation says: "Our pilots in this Christian navigation discovered the light-houses that guide and guard the headlands of heaven. Their blessed flash-lights drop into momentary eclipse in order that they may reward and more intensely illumine the eye of him who devoutly seeks guidance and illumination. On all the coasts of the future life there lie not the ribs of a single soul-ship that was wrecked in its honest effort to enter the inlets of heaven."

Then, too, the testimony—the "testimonials"—of those who went in with shouts of rejoicing! They are a goodly company, and those we love were enrolled among the heavenly witnesses before they vanished from our longing sight. Paul was inspired to write, but so was Wesley when filled by the same spirit of God. John stood on Patmos, and so did Hooper Crews, who spake as he was moved by the Holy Ghost in the

lines which have been printed since that saintly writer ascended. * * *

The concurrent testimony, however, of the ascending host of redeemed men is proof as solid and actual and convincing as the harmonious verdict of men and angels named in Scripture. The angels of God who speak from above by divine inspiration, and the redeemed toilers of earth who by like inspiration have learned the dialects of heaven, are in the same glorious school, and "speak with one voice" the irrefutable fact that God is with man."

All proof of Christianity that is received in addition to a personal revelation to the soul may be called external evidence. This may be both human and divine. It is human when coming from uninspired men. Uninspired men have shown from profane history as well as from the Bible that all prophecies concerning Christ have been literally fulfilled. The prophecies concerning certain cities and nations have been fulfilled and proven from historical evidence.

The strongest external evidence that Christianity is of divine origin is the fulfillment of the many prophecies concerning Him. Foretelling future events is beyond human power.

There is no false religion that claims to prove its divinity by the fulfillment of the prophecies of its founders. "The religion of the Bible is the only religion that claims to establish its truth by the fulfillment of prophecy. God Himself sets this forth as the distinguishing work of His superiority over false gods, that He declares the end from the beginning."

When Christ came on earth he did not need any human indorsement or credentials from any religious party. He says in St. John 10 : 25; "The works that I

do in my Father's name, they bear witness of me." Nicodemus had external evidence of his divinity when he said "We know that thou art a teacher come from God: for no man can do the miracles that thou doest except God be with him." When John the Baptist desired external evidence of the Messiahship of Christ he sent two of his disciples unto him and "When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another? And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Our Lord proved his divinity before their eyes and sent them back to tell what they saw. His works were the external evidence that he was all he professed. The ceremonial law with all its types and ordinances, when rightly understood, are external evidences of a coming Christ and a shadow of his spiritual Kingdom. The Law of Moses was a guide-board, pointing to the Gospel dispensation, but it had no more power to stop the lost traveler from going on in his journey to destruction than a painted guide-board has at the four corners of our common highways.

The power that enables the lost soul to leave the broad road to death and take the straight and narrow way to life, must come by the revelation of Jesus Christ through the agency of the Holy Ghost. When the awakened sinner receives Christ by faith, his heart is changed and he is made a new creature through the merits of the atoning blood.

Oh, how few professors of religion have anything more than a human faith based on external evidence. The multitudes are taught to fear God by the doctrines and traditions of men; their religious convictions are largely the result of education. Thank God this is not so with the Christian for he has his Redeemer enthroned in his heart and the Holy Spirit always accompanies the presence of Christ, bearing witness to his work. St. Paul in writing to the Romans says: "The Spirit itself beareth witness with our spirit, that we are the children of God," and in telling his experience to the Galatians he says: "The Gospel which was preached of me is not after man. For I neither received it of man neither was I taught it but by the revelation of Jesus Christ." Gal. 1:11-12.

The false theology that he received at the feet of Gamaliel and the other doctors of the Law vanished on his way to Damascus when the great light came, so suddenly that he fell to the earth hearing the voice of God calling him by name. From that time he was done with the traditions of men. His religious conviction was no longer the result of education; he had something more than the external evidences of Christianity. He ever after knew the will of God and heard the voice of his mouth. (See Acts 22:14.)

His preaching was no longer with enticing words of man's wisdom but in demonstration of the Spirit and of power. (See 1 Cor. 1:4.) Hence in writing to the Thessalonians he says: (1 Thes. 1:5.) "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance." The gospel first came in word backed up by external evidence, as we have already shown, with the promise of the Holy Ghost, to come and dwell in the heart as an abid-

ing Comforter, to reveal the things of God, and guide the believer into all truth.

The faith that brings the sinner into a Bible experience of saving grace comes through the agency and power of the Holy Ghost, who produces in the heart a godly sorrow for sin, and reveals the true nature of repentance, and gives grace and faith to walk in the light and receive Christ and these witnesses to His presence in the heart, for no man can say," (that is by positive knowledge) that Jesus is the Lord, but by the Holy Ghost."

It is the Spirit's mission to reveal spiritual truth and the only doctrines that are of any special benefit to the Christian, spiritually, are those that He makes plain to the soul, for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) It is not in the order of God to bless men in proclaiming doctrines to others that they have not received by revelation, nor lived out in their own lives. Many go ahead of the Spirit and preach more than they have received of God. Such even though they preach the truth, accomplish but little good. St. Paul sometimes expressed his opinion but preached nothing as truth, only as he received it by revelation for he says: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:" and again: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the

things that are freely given to us of God. Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." (1 Cor. 2: 6, 7, 12, 13.)

The faith of God is delivered to the saints by the Holy Ghost to-day just as it was of old, and no doctrine is profitable to the saints for reproof, for correction or for instruction in righteousness unless it comes by inspiration. If all Christian teachers would go on their faces before God and get so much of His love in their hearts that they could not help going forth to tell others what He had revealed to them, it would forever stop unprofitable controversy among Christians, for "no prophecy of the Scripture is of any private interpretation." Dear brother, if you are not dead to the world, and sin, and made free from pride and prejudice, stop your controversy and let the holy men of God speak as they are moved by the Holy Ghost, while you cease not to pray for the cleansing blood and the gift of the Holy Spirit, for when you receive it, He will lead you into all truth. St. John, in his first epistle, writing to them that had received this gift, says: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." We are living in the Holy Ghost dispensation. James Elder Cumming, D. D. says: "The Holy Ghost from the day of Pentecost has occupied an entirely new position. The whole administration of the affairs of the Church of Christ has since that day devolved upon him. * * That day was the installation of the Holy Spirit as the Administrator of the Church in all things, which office He is to exercise according to circum-

stances at His discretion. It is as vested with such authority that He gives His name to this dispensation. * * There is but one other great event to which the Scripture directs us to look, and that is the second coming of the Lord. Till then we live in the Pentecostal age and under the rule of the Holy Ghost."

If we walk in the light, the Spirit will sooner or later reveal to us all things pertaining to our spiritual welfare and we need not be in the dark or in doubt as to the will of God concerning us, for "If any man will do His will, he shall know of the doctrine, whether it be of God." (John 7:17.) The Holy Ghost always speaks through the Scriptures. Rev. A. J. Gordon, D. D., in his work on the "Ministry of the Spirit," says: "To deny that it is the Holy Ghost who speaks in Scripture, is an intelligible position; but admitting that *he speaks*, we can only understand his thoughts by listening to his words. True, he may beget within us emotions too deep for expression, as when "The Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). But the idea which is really intelligible is the idea that is embodied in speech. For finite minds, at least, words are the measure of comprehensible thoughts. Evidently Jesus claims for his teaching not only inspiration, but verbal inspiration, when he says that his *words* are 'spirit and life.'"

An eminent German theologian says: "We can in fact speak with good reason of a language of the Holy Ghost. For it lies in the Bible plainly before our eyes, how the Divine Spirit, who is the agent of revelation, has fashioned for himself a quite peculiar religious dialect out of the speech of that people which forms its theatre."

In closing this chapter we wish to emphasize the fact that all divine revelation is in harmony with the Scriptures. God guides his children by his word. The Psalmist David says: "I will run the way of thy commandments, when thou shalt enlarge my heart." "Thy word have I hid in mine heart, that I might not sin against thee." "Through thy precepts I get understanding." "Order my steps in thy word." Satan often comes as an angel of light to influence good meaning people to look for revelations that are unscriptural. The noted Quaker Evangelist, David Updegraff, says: "What folly it is for men to look for any direct revelation of God's will who neglect obedience to that will as it is revealed in the Bible! We repeat it is as doctrinally true, that men cannot have direct and special guidance of the Spirit who do not receive and obey God's revelation in His written word."

Dear reader, do not build on the sand by anchoring your faith in the external evidences of Christianity, though they are both strong and conclusive, but plead earnestly with God until you can testify of that which you know, and witness of that which you have seen and felt when you declare unto others the way of salvation. Nothing less than such an experience can fit the soul for life or death, for time or eternity.

CHAPTER IV.

GOD HAS ALWAYS REQUIRED A PORTION OF MAN'S INCOME FOR THE SUPPORT OF HIS CHURCH.

When the plan of salvation was revealed to Adam and Eve, after the fall, they realized that, in connection with their worship, they must offer to God a sacrifice and a portion of their time and substance. Their children understood that all they had belonged to God and must be used to his glory, for we read in Genesis 4:3, 4, "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." Some think that Adam and his family were in the habit of offering sacrifice to God every Sabbath. Just what proportion of their means God then required we are not told but there are facts which plainly indicate that, at least from the time of the fall, men understood that one-tenth of their income belonged exclusively to the Lord. Rev. Francis Granger says in his tract on "The Divine Plan of Church Finance:" "We understand that the system of Tithes was ordained by God himself, and in all probability, in the time of our first parents. Some of the principal reasons for this belief are as follows: Certain eminent divines, and at least one of the early Christian Councils—that of Seville. A. D. 590—have understood that the sin of Cain, in making his offering to the Lord, consisted in withholding from Him, in a faithless, covetous spirit, a part of the prescribed portion, the Tithe. The Septuagint translation of Genesis, iv, 7, "If thou hast offered aright, but hast not divided

aright, hast thou not sinned?" and St. Paul's account of Cain's sin, where he calls Abel's Offering, "a larger sacrifice," literally "a *more* sacrifice, (see Heb. 11:4,) certainly seems in harmony with this idea. So also the fact that Abel's Offering is repeatedly characterized as a righteous act."

The plain state of the case seems to have been this: Cain and Abel both brought offerings to the altar of God; probably the altar erected for the *family worship.* As Cain was a husbandman he brought a mincha or eucharistic offering, of the fruits of the ground, by which he acknowledged the being and providence of God. Abel being a shepherd, or a feeder of cattle, brought not only the eucharistic offering, but also of the produce of his flock as a sin-offering to God; by which he acknowledged his own sinfulness, God's justice and mercy, as well as his being and providence. It will be seen that these two interpretations do not entirely agree yet both may have been true. We quote from Schaff's Enclyclopædia, page 1686, as follows: "The difference in the nature of the offerings was due to the difference of the employments of the two brothers; so that the element which made the one well pleasing was not that it was a bloody sacrifice. The different reception of the sacrifices was due to the difference in the intent with which they were made. This is indicated in Genesis iv, 3, where it is evident that Abel made choice of the best to express his gratitude, Cain exercised no discrimination, but offered what first came to his hand."

The next instance of sacrifice mentioned in the Word is that made by Noah immediately after the flood. We read, "And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean

fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake, etc." Gen. 8 : 20, 21. Here again the exact portion offered in sacrifice is not mentioned, but it was certainly great and was acceptable unto God. We have next an account of an offering made by Abraham over four hundred years later. It will be found in Genesis, fourteenth chapter. After the "battle of the Kings," Lot, Abraham's nephew, had been carried away captive, "And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these *were* confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained *servants*, born is his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and of the kings that *were* with him, at the valley of Shaveh, which *is* the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth; And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram

said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, that I will not *take* from a thread even to a shoelatchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion." (Gen. 14 : 13–24.) Here we find the

FIRST MENTION OF THE TITHE.

The nine-tenths that remained, save only that which the young men had eaten and the portion of those who went with him, although it was rightfully his own, (see verse 21) Abraham gave back to the King of Sodom. The facts mentioned plainly indicate that Abraham understood that the tithe belonged to God. Otherwise he took for himself one-tenth of the spoils and then *gave it to God.* But this was not the case for he said, "I will not take from a thread even to a shoelachet, and that I will not take anything that is thine—" as much as to say, "while this is in my possession and control and while I have a right to use it if I would, *I hand over to God the portion that belongs to Him*, but for *myself* I reserve nothing. Abraham wanted to honor God by living a life of faith for all things, and he did not want to keep anything that would give any man a chance to say "I have made Abraham rich." He wanted all men to know that his God provided for all his needs. This incident occurred over four hundred years before the Lord gave the law to Moses on Mt. Sinai. It contains a very important lesson to which we will hereafter call attention.

When Jacob, the grandson of Abraham, fled from the face of his brother Esau, he "vowed a vow, saying,

If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. 28:20-22.) Before this Jacob had been trusting in his own ways for temporal prosperity. He was even now fleeing for his life because, with his mother, he had used deception to secure the blessing that was designed for his brother Esau. This of itself shows that up to this time Jacob was unsaved. But now while lying upon the pillows of stone, God by His Spirit talks with him and Jacob is brought under deep conviction for sin. He sees that he has been trusting in the arm of flesh instead of the living God. His honesty of heart and depth of repentance is shown by his acknowledging his entire dependence upon God and by his promising to pay to God His tithe. Under the light of the Holy Spirit now given him, he clearly realized that the only way he could please God and claim His protection and the food and raiment he needed was to faithfully pay to the Lord one-tenth of all he received. These two instances of tithe giving very strongly indicate that God required tithes before the giving of the law and in addition to this we have another almost positive evidence in the fact that the custom of paying tithes has been universally observed among the pagans. On this point we quote from Schaff's Encyclopædia, page 2365, "Not only the Hebrews but other ancient peoples devoted the tenth part of their produce, cattle or booty, to sacred purposes. The Phœnicians and Carthaginians sent to the Tyrian Hercules yearly a tithe (Diod. Sic., xx. 14); The Lydians offered a tithe of their

booty (Herod., i. 89), as also the Greeks (especially to Apollo) and the Romans (to Hercules) applied a tenth to the gods. These, however, were voluntary rather than obligatory offerings. The Mosaic law of tithes was not an innovation, but a confirmation of a patriarchal practice."

Just as many heathen nations after going away into idolatry still observed the Sabbath that God had instituted as a part of their heathen worship, so the fact that they all observed the custom of tithing plainly shows that this too was divinely instituted long before the giving of the ceremonial law. If this be not the case, how is it that we find Abraham, Jacob, and heathen nations far from each other and total strangers to one another, all paying just *the same portion* as that belonging to their deities. Why do we not find one giving one fortieth, another a twentieth, another a fifteenth, another a tenth, and still another a fifth part for religious purposes? The fact that they all paid the same proportion shows that from the beginning it was understood that God not only required one seventh of our time, but also one-tenth of our income as that belonging directly and especially to Him and that these requirements are binding upon God's people in all ages and under all dispensations. And no christian can rightfully claim as an excuse for not paying a tithe to God, that tithing was first required under the ceremonial law and so is not binding upon God's people now. For as we have shown, it was observed by God's saints at least hundreds of years before the law was given and as we shall hereafter show, the ceremonial law required not only one tenth but *three tenths* or nearly one third of the income to be used for religious purposes. Thus we see that under the light of God's Spirit the patriarchs had a better knowledge of the tithe system than many of God's children have to-day.

CHAPTER V.

WHAT TITHES AND OFFERINGS DID GOD REQUIRE OF THE JEWS, AND HOW WHERE THEY APPROPRIATED?

We are not told whether God's saints in the patriarchal age gave more than a tenth to God or not, but it is certainly probable that some of them gave much more. We know that faithful Abraham refused not to offer even his only son when God asked it. We infer that they paid a tithe directly to God or His servants and that their free-will offerings, gifts to the poor, and other charities were in addition to this, and according to their circumstances and willingness of heart. But with the giving of the law upon Mt. Sinai, God's will was more clearly revealed and we shall see that not only did God require a tithe to be paid directly to Himself, but also that a definite and specified portion be spent in religious worship, given to the poor and the stranger, etc. The law as far as it referred to the matter of religious beneficence was given for the government of the Jews in the land of Canaan; hence it could not be fully observed until after they got possession of the promised land.

While in the wilderness they had no way of even providing for themselves without the miraculous interposition of God in their behalf in providing them with both food and clothing. Yet at one time they gave so liberally for the building of the tabernacle that Moses was oblidged to restrain them, after enough had been furnished to complete it, by giving commandment to be "proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering

of the sanctuary. So the people were restrained from bringing. We do not find very many of God's children now days that have to be restrained from giving. After forty years of wandering the Israelites crossed the river of Jordan into the Beulah land and in a short time they had possession of its wealth and of its cities already built. Notice, reader, as we pass along, that all through their history they received their richest blessings when dwelling in the land of Canaan. Just so it is to-day. God promises His richest blessings to those only who are living in His spiritual Canaan—the land of rest from inbred sin—of holiness of heart. After they had received possession of the land, it was divided according to the divine plan, among the tribes. The cities were given to the Levites who had charge of the service of the sanctuary and as they had no inheritance in land, they were given the first tithe required of the people. "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:20, 21. "The priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel; they shall eat the offerings of the Lord made by fire, and his inheritance. Therefore shall they have no inheritance among their brethren: the Lord is their inheritance, as he hath said unto them." Deut. 18:1, 2.

Notice that it was God's plan to support His ministers by the free-will offerings of the people, so that their entire time might be given to the service of the sanctuary, and for a Jew to appropriate this first tithe

or any part of it to any other purpose was to rob not only the priests and Levites but God himself. So sacredly did God reserve it to Himself that if any chose to use it and afterward to redeem it they were commanded to add one-fifth thereto. No doubt the Lord required this to keep his people from being tempted to use that which was not their own. The tithe of herds and flocks *could not be redeemed*, and if one attempted to redeem it both the original and the substitute were forfeited and both belonged to God. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy: it shall not be redeemed." Lev. 27:30-33.

Our readers will see by this reference that God did not design His people to use the tithe at all in their own business. This fact will be still more plainly seen when we consider the manner in which they took the tithe of flocks and herds. The rabbins explain this in the following words: "When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermilion or red ochre. The mothers of those calves or lambs stood without: the door being opened, the young ones ran out to join themselves to

their dams; and as they passed out the owner stood with his rod over them, and counted, one, two, three, four, five, &c., and when the *tenth* came, he touched it with the colored rod, by which it was distinguished to be the tithe calf, sheep, &c., and whether poor or lean, perfect or blemished, that was received as the legitimate tithe." By this manner of choosing the tithe the temptation to select the poorest animals to sacrifice to the Lord was avoided. Reader let us be careful to learn from this never to appropriate to our own use, *God's portion* of that which is entrusted to our keeping. This first tithe paid to the Levites was their chief means of support. Aside from this they had forty-eight cities, with their suburbs for pasture and gardens, (see Num. 35:1-7) and portions of other offerings and sacrifices. They in turn paid a tithe of the tithe they received to the priests. "The Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house." Neh. 10:38. (See also Num. 18:26, 27.)

We find that a great many have the idea that this first tithe of which we have spoken was all that the Jews were required to give. But any one that reads the scripture carefully will soon perceive that this is a great mistake. The fact that the whole of the first tithe was to be paid to the Levites makes plain the fact that obedient Jews could make no provision for any other need until this first tithe had been paid. Almsgiving and various other charities and needs arising from their prescribed methods of worship, remained to be provided for out of the nine-tenths that remained. To supply a part of this demand, God required of His people

A SECOND TITHE.

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household, and the Levite that is within thy gates; thou shalt not forsake him; for he hath no part nor inheritance with thee. At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest." Deut. 14:22-29. In order to more clearly establish our position we quote from different writers.

Adam Clark comments on the words, "Thou shalt truly tithe," in verse 22; "Meaning the *second* tithe which themselves were to eat, verse 23, for there was a

first tithe that was given to the *Levites* out of which they paid a *tenth part* to the priests, Num. 18:24-28; Neh. 10:37, 38. Then of that which remained, the owners separated a *second tithe*, which they ate before the Lord the *first* and *second* year; and in the third year it was given to the Levites and to the *poor*, Deut. 14:28,29. In the *fourth* and *fifth* years it was eaten again by the owners, and in the sixth year was given to the poor. The *seventh* year was a Sabbath to the land, and then all things were common, Ex. 23:10,11." Matthew Henry says concerning the same scripture: "We have here a part of the statute concerning tithes. The productions of the ground were twice tithed, so that, putting both together, a fifth part was devoted to God out of their increase, and only four parts of five were for their own common use; and they could not but own they paid an easy rent, especially since God's part was disposed of to their own benefit and advantage. The first tithe was for the maintenance of their Levites, who taught them the good knowledge of God, and ministered to them in holy things. But it is the second tithe that is here spoken of, which was to be taken out of the remainder, when the Levites had had theirs. This second tithe may be disposed of, 1. In works of piety, for the first two years after the year of release. They must bring it up, either in kind, or the full value of it, to the place of the sanctuary, and there must spend it in holy feasting before the Lord. 2. Every third year this tithe must be disposed of at home in works of charity. In this charitable distribution of the second tithe, they must have an eye to the poor ministers, and add to their encouragement, by entertaining them; next, to poor strangers, not only for the supply of their necessities, but to put a respect upon them, and so

invite them to turn proselytes; and next, to the fatherless and widow, who, though perhaps they might have a competent maintenance left them, yet should not be supposed to live so plentifully and comfortably as they had done in months past. And if we thus serve God, and do good with what we have, it is promised here, that the Lord our God will bless us in all the works of our hand."

In the opinion of some writers, the tithe to be shared every third year with the poor and the Levites was not the second, but a third tithe. Smith's Bible Dictionary, gives the following conclusions and comments: "That one tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God, for the use of the high-priest. 3. That a tithe, in all probability a *second* tithe, was to be applied to festival purposes. 4. That in every third year, either this festival tithe or a *third* tenth was to be eaten in company with the poor and the Levites. The question arises, were there *three* tithes taken in this third year; or is the third tithe only the second under a different description? That there were two yearly tithes seems clear, both from the general tenor of the directions and from the LXX. rendering of Deut. xxvi. 12. But it must be allowed that the *third* tithe is not without support. 1. Josephus distinctly says that one tenth was to be given to the priests and Levites, one tenth was to be applied to feasts in the metropolis, and that a tenth besides these was every third year to be given to the poor. 2. Tobit says, he gave one tenth to the priests, one tenth he sold and spent at Jerusalem, i. e. commuted according to Deut. xiv. 24, 25, and another tenth he gave away (Tob. i. 7, 8). 3. St.

Jerome says one tenth was given to the Levites, out of which they gave one tenth to the priests, a second tithe was applied to festival purposes, and a third was given to the poor.

Josephus' Antiquities, book iv., chapter 8, section 8, has the following: "Let there be taken out of your fruits a tenth besides what you have allotted to give to the priests and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city." We read in "Christian Stewardship" chapter 3, p. 33. "All who have a slight acquaintance with the divine record are aware that God taught his ancient people to regulate their beneficence by strict rules of proportion. Perhaps when it is stated that they were required to appropriate to religious purposes about three-tenths of their increase, some may not be prepared to yield an immediate assent. I apprehend that our inclination to lower down the claims of God in relation to ourselves and others has done much toward giving currency to the prevalent notion that God demanded only one-tenth from his people under the Mosaic dispensation. It must be evident to all who carefully read the documents of those times, that God's claim amounted to nearly one-third of their entire income. One-tenth, whether of the seed of the land, or the fruit of the tree, or the tithe of the flock, was set apart for the support of the Levitical priesthood. In addition to this appropriation made to the Levites, another tithing was required to keep up a religious festival held in the court of the temple (Deut. xiv. 22). That this was a second tithing is evident from the fact that it was made for an object distinct from the former. Then they were required to pay the redemption price of their first born, and the

firstlings of all such of the flocks as were not suitable to offer to God in sacrifice. The corners and gleanings of their harvest fields and vineyards they were commanded to leave for the poor and the stranger. (Lev. xix. 9, 10.) Common custom established one-sixtieth part of the crop as the portion here guaranteed to the poor and stranger. Their fruit trees during the first three years' bearing were considered uncircumcised. The fourth year all the fruit thereof was accounted to be holy, and either the fruit itself, or an equivalent sum of money, was sent to Jerusalem as an offering to the Lord. So that they did not partake of the fruit themselves till the fifth year. (Lev. xix. 23-25.) Every seventh year the spontaneous productions of the whole land were set apart for the poor. Besides all this there were their freewill offerings—their sin offerings—the half-shekel of the sanctuary etc., etc., amounting in all doubtless to the full thirty per cent of their entire income."

The law not only stated a systematic plan for giving and a definite amount to be given, but also

A TIME TO GIVE.

In Deut. 16:16, 17. we read: "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty: Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." The place the Lord chose was the city of Jerusalem. The feast of unleavened bread, or Passover, celebrated the wonderful escape of the Hebrews from Egyptian bondage and God's mercy in sparing their first born by *passing over* the houses

whose door-posts were sprinkled with blood. (see Ex. 12.) The feast of weeks, also called Pentecost, was observed fifty days after the Passover and celebrated the giving of the law on Mt. Sinai. The third great feast, that of Tabernacles or the feast of Ingathering, was celebrated to commemorate the dwelling of the Israelites in tents during the forty years that they dwelt in the wilderness. Besides these that we have mentioned, the Jews celebrated a number of other feasts. In another chapter we shall show how wonderfully God protected their property and sheltered their land from invasion while they were at Jerusalem engaged in the worship that He had commanded. But we wish here to call especial attention to the fact that none were to appear before the Lord at these feasts, empty. Every man was to give as he was able, according to the prosperity God had given him. Almost all church organizations have their great religious gatherings–campmeetings, conventions, conferences, etc. At such places we often hear the call for money and but few respond as they are able and then they go home and complain of little results. No wonder God does not come in greater power at these gatherings. If God's children would do as the Jews did, give as God has prospered them, they would see more of the great results that followed God's faithful children of old. If the Israelites had gone up to their great feasts and left their money at home or refused to give as God had given to them, they would have had like many of to-day, a *dry time* and in a little while they would not have had much to give for their temporal prosperity depended upon their liberality. May God help us all to see more and more the necessity of faithfully giving to support His cause.

In addition to the first and second tithe, God gave especial commandments to make abundant

PROVISION FOR THE POOR AND NEEDY.

He did not want any of His children to suffer for the necessaries of life, nor go to the heathen for help. We hope every professor of the religion of our Lord Jesus that is willing to suffer one of God's children to be sent to the poor-house, or be dependent upon public charities will be brought under conviction by learning how liberally and freely God's people of old provided for their brethren yea and the stranger also that tarried with them, who were poor in the things of this world. As has been already stated, every year the gleanings of their fields and fruit were given to the poor.

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." Lev. 19: 9, 10. We learn from good authority that among the English, this law is, in general, as much observed as if it had been incorporated with the gospel. If our rich farmers in this country would practice the law of Moses in this respect, many of their poor neighbors would have more confidence in their religion. Lord help them to realize their selfishness is our prayer. Amen.

Another provision was made for the poor in giving to them the spontaneous productions of the ground every seventh year. "Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt. And six years thou shalt sow thy land, and shall gather in the fruits

thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy olive-yard." (Ex. 23:9-11.) This gave to the poor another chance that they do not have in our day of boasted gospel grace. We find too that they were commanded to provide for those who became infirm without making any charges. "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God." Lev. 25:35-38. Nor was this all. Every fiftieth year all were again placed in comparatively equal circumstances by the land being returned to its original owners. This fiftieth year was called the year of jubilee. Liberty was proclaimed throughout the whole land by the sounding of the trumpet. Every Israelite that was in bondage was then free and every man that had lost his possession by misfortune was allowed to return to it again. During this year all were forbidden to sow or to reap. The entire land was to rest. This year of jubilee was no doubt typical of the gospel dispensation when all that believe and accept Christ are made free, have all debts cancelled and the right of inheritance restored. O reader if you are in bondage to sin do not fail to listen to the sound of the gospel trumpet which proclaims liberty from sin and Satan to all who will accept the conditions. O why

live longer in bondage when you can be free?

Mention has already been made of the fact that the first three year's bearing of their fruit-trees was, among the Jews, considered uncircumcized and that the fruit the fourth year was holy unto the Lord. The fruit for the first three years was not used because such fruit is not considered entirely healthful—the trees not yet having reached a state of maturity.

In addition to all of God's stated requirements of His people of which we have written, much was expected of them as free-will offerings unto the Lord. The obedient and devoted Israelite knew better than to give unto the Lord any but the best of his flocks. He knew that God would not accept at his hands anything that was inferior. O what a lesson this is for many of God's professed children in our day. Billy Bray, a humble devoted man of God, who lived in England in the early days of Methodism, looked upon this matter in about the right light. We quote the following from a history of his life, pp. 104, 105.

"Billy Bray always enforced the principle that the 'best' should be given unto the Lord, and not the 'blind' the 'lame' or the 'sick'. At one time at a missionary meeting he seemed quite vexed. There was something said in the report about money received for 'rags and bones' and when he rose to address the meeting he said 'I don't think it is right, supporting the Lord's cause with old rags and bones. The Lord deserves the best and ought to have the best. However he is very condescending for when a person has a chick that is likely to die, puts it into a stocking, and lays it by the fire, saying, 'If that chick lives, I will give it to the missionaries.' It is not long before it says, 'Swee, swee, let me out, I am better.' I knew a woman at St. Just,

some years ago, who had two geese and though she might have a good flock to begin, she could never rear above two or three. At last she promised the Lord if He would increase her flock she would give every *tenth* goose to the missionaries. Now I reckon,' he continued, 'you will say that that woman was a good heart; but I don't think so, for if she gave every *fifth* goose to the missionaries she would have then more than she had before. However, the Lord took her at her word, and the next year she had *eleven*, and they all lived till they grew up nearly as big as old ones, and then the Lord tried her faith. One of her geese died and what do you think the devil said? "That's the Missionary goose." That's as the devil would serve the missionaries; he would give old, dead stinking geese to them to eat, but what do they want of an old dead stinking goose? But she knew 'um and she said, "No, devil, I have ten left now, and the missionaries shall have one of them." And the next year she had eleven again. They were out swimming about the pond, with their great long necks and their beautiful white feathers. *They were the most respectable looking geese I ever saw.*' "

Reader, if you would honor and glorify God and enjoy His favor give to Him the best you have and give it willingly and gladly. Have you already been astonished at the picture we have drawn of the liberality that God demanded of His ancient people? We call your attention to yet another remarkable fact. The temples at Jerusalem and the synagogues scattered throughout the land were built by the free-will offerings of God's children and not from the products of the systematic beneficence we have already described. The first temple was built more than a thousand years before Christ and was the most wonderful and costly

building ever erected by the people of God in any age of the world's history. Have you ever carefully considered what an outlay of means it represented? The gold and silver that King David gave alone was worth about *one hundred and twenty-five millions* of dollars and the free-will offerings of the people amounted to about *two hundred million.* And no doubt the value of precious stones, brass, iron and other material would amount to a *hundred million more.* All this was given not only willingly, but *gladly*, and David for himself and for the people acknowledged that they had only given unto the Lord that which was rightfully his own. Read 1 Chron. 29:3-21, and study carefully for yourselves. Besides all this, when King Solomon began the erection of this wonderful structure he employed *one hundred and eighty three thousand, three hundred* men besides those whose service he hired of Hiram. (Read 1 Kings 5:13–18 and 2 Chron. 2 : 17, 18.) The temple was seven years in building. (See 1 Kings 6 : 38.) Josephus tells us that the temple was built of white marble highly polished so as to produce a most splendid appearance. That God was well pleased with the liberality and self-denial manifested by his people at this time is plainly shown in the way he manifested His presence and glory at the dedication of the temple they had built. This temple stood over four hundred years and was then entirely destroyed by the Chaldeans. (See 2 Kings 25 : 9.) During the time it was standing it was several times plundered and polluted by the enemies of God (See 1 Kings 14 : 25, 26; 2 Chron. 12:9; 33:7, and 2 Kings 12:16-18) and was repaired by the Jews at great expense. The tithes and offerings that belonged to the priests and Levites was not used for this purpose as will be plainly seen by reading 2 Kings

12:16; Lev. 7:7, and Num. 18:9. The Jews had a special feast called the feast of collections on the 10th day of September at which collections were taken for the service of the temple and synagogues. This is only another proof that they did not use the tithe money for such purposes.

The second temple was built about five hundred years before Christ. A full account of its erection will be found in the 5th and 6th chapters of Ezra. It was double the size of the first but it lacked the five principal things which could invest it with glory: namely, the ark and mercy-seat, the divine presence or visible glory, the holy fire on the altar, the urim and thummim, and the spirit of prophecy. It was, we suppose, because of this inferiority to the first temple that the ancient men, who remembered the greatness of the other, wept while others shouted for joy. Ezra, 3:12, 13. The prophet Haggai said of it "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?" Yet God promised concerning it, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Hag. 2:9. This was because the second temple after its rebuilding by Herod was to be blessed with the visible presence of God made manifest in the flesh in the person of Jesus the Christ.

But we must not wander too far from our subject. After carefully reading what we have written anyone can plainly see that we have shown from the word of God that THE JEWS, IN ORDER TO MEET THE DIVINE REQUIREMENTS, GAVE NOT ONLY A TENTH BUT AT LEAST ONE-THIRD OF THEIR ENTIRE INCOME

FOR CHARITABLE AND RELIGIOUS PURPOSES and the time devoted to God's service counting the seventh day, the seventh year, the year of jubilee, the beginning of months, the time spent at Jerusalem at the feasts, the time spent in going and coming from Jerusalem, etc., etc., AMOUNTED TO PROBABLY AT LEAST ONE-THIRD OF THEIR ENTIRE TIME. We are now ready to show what they received in return for their obedience.

CHAPTER VI

WHAT TEMPORAL PROSPERITY DID GOD PROMISE AND GIVE TO THE FAITHFUL, OBEDIENT ISRAELITE?

Dear friend, have you wondered how the Jews could provide for themselves and their families and prosper financially when giving so much of their time and means to the cause of God? The facts in the case are that when they were obedient and walked in the light, giving one third of their flocks and one third of their time directly to the service of God, they were blessed both in spiritual and temporal things far above all other nations then living upon the earth. An explanation for this remarkable fact we shall find in God's exceeding great and precious promises. Abraham was the father of the Jewish nation. We read in Gen. 12: 1–4, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came." These

great blessings were promised to Abraham upon certain conditions. He was required to separate himself from his kindred and friends and go to the land of promise. He did not question God's word nor wait to reason about the propriety of leaving his home to dwell in a strange land. He knew that it was safe to obey God and departed as the Lord had spoken unto him. We do not read that he had any description of the country, nor did he go to explore it before deciding to obey God. It was enough for him to know that God was calling him, for we read in Heb. 11:8–10: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." He was saved above circumstances and surroundings. His obedience was the result of his faith. He believed God meant what He said and went out trusting alone in the promises of God having no prospect of any good only that which his implicit faith led him to expect from God as a rewarder of them that diligently seek Him. Abraham did not set his heart upon temporal prosperity. He simply regarded it as a secondary matter, the necessary means to keep him in his journey to the Celestial City, just as the man who has been long absent from home, held as a prisoner in time of war, cares little for the money he receives from the government in return for his services only as he considers it the means of paying his expenses to reach home and loved ones again. Abraham, like others, had been in bondage to the law of sin and death and God set him

free and promised to furnish him with means to pay his way to the city not made with hands, eternal in the heavens. He was more interested in that heavenly country than he was in any kind of earthly good. His heart and conversation were in heaven, and because of this God blessed him with great temporal prosperity and made him a great blessing to others. We wish you to especially notice how Abraham's faith in God kept him from selfishness. At one time during his sojourn in the land of promise there was a strife between his herdmen and Lot's herdmen. "And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly." Abraham knowing that strife was displeasing to God and being willing to make any reasonable sacrifice in order that peace and harmony might prevail, gave Lot his choice in the land. He might have said: "Lot, you know that it was through my faith and influence that you are so favorably situated in this rich country and it is certainly no more than right and just that I should

have the first choice, and that you should be satisfied with what I see fit to give you. But not so; Abraham's heart was too warm for that. His faith was not in those things that are seen but in the living God. He knew that God would provide for him without any indulgence of selfishness on his part and he freely offered Lot his choice. Lot, looking at those things which are seen and temporal, and not at those things which are unseen and eternal, made a very poor choice. He walked by sight instead of by faith in God. Probably he thought to himself as he lifted up his eyes and beheld the plain, this is a grand country and I can soon be independently rich. It seems that he did not wait to consult God in the matter but being presumptuous and more influenced by circumstances than he was by the Spirit of God, pitched his tent toward Sodom. We read that the men of Sodom were wicked and sinners before the Lord exceedingly. This was a poor place for Lot to take his family. It may be that he reasoned as some people of this day and thought that he would remain there a few years until he had amassed a fortune and then remove his family to a place of better influence. But it is evident that he was not in the order of the Lord in making the decision he did, and he had a hard time of it, for we read in 2 Peter 2 : 8 "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." Probably Lot's family was the only righteous one in all that wicked city and he lived there about twenty years and all this time he was tormented and grieved with the awful abominations of that wicked people. He had only lived there about four years until he with others was carried away as a prisoner of war. God alone knows what would have

become of him had not his uncle Abraham sent a band of armed men and rescued him with his family and goods, and brought him back to his home again. One would naturally suppose that by that time Lot would have had enough of Sodom life, but no—he had not yet secured his fortune in those well-watered plains of Jordan. He went back and lived there sixteen years longer until the plain and its cities was destroyed by a storm of divine wrath. When God sent his angels to warn Lot of the awful doom that was so soón to befall that wicked city, he went out to warn his children but he seemed as one that mocked. During the years when he was *sojourning there to make money*, his children had been brought up surrounded by the evil influences of that wicked place and all but two of them had got so far away from God that they persisted in remaining and there they perished. While he lingered to plead with them, the Lord in mercy compelled him to leave; but his wife, looking to the home and loved ones she had left behind, was destroyed; and himself and two daughters escaped with their lives alone. What now about the property he had periled the souls of his loved ones to win? We do not read that Lot had honored the Lord with tithes and offerings. In the selfishness of his heart he had doubtless neglected that. This was one reason why his prosperity did not last. He was not in the order of the Lord and had no claim upon God's protection—and though God in His wonderful mercy spared his life, he suffered his property to be swept away. We have thousands in the Christian church to-day that are living just such a life as Lot did. They are more influenced by circumstances and hope of worldly gain than they are by the Spirit of God. They keep their families away from deeply spiritual society

and surrounded by worldly influence in order to secure property and many of them suffer in the end even more than Lot did for they lose not only their wives and children and property but their own souls also. O reader, learn the lesson. Keep your families under good Christian influence and bring them up in the nurture and admonition of the Lord whether you have as favorable circumstances to make money or not. Look not at the well-watered plains of Jordan, but look to God; and He will make all that you do to prosper for they that trust in the Lord shall not want any good thing. Was it not so with Abraham? Look at his life and his choice after he was separated from Lot. He did not look at the well-watered plains but to the Lord. Trusting in Him he was not anxious about a place to pasture his herds and pitch his tents. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." Gen. 13:14-18. What wonderful promises God gave him! He not only saw the beautiful country before him, but saw also the hand of God in all his movements. His prosperity was in the order of the Lord and his enemies could not hinder it. Abraham walked in the light and paid tithes of all and became very rich in flocks and herds and

silver and gold. A noted writer says, "The character of Abraham is one of the most remarkable in scripture. He was a genuine oriental patriarch, a prince in the land; his property was large, his retinue very numerous, and he commanded the respect of the neighboring people: and yet he was truly a stranger and a pilgrim, the only land he possessed being the burial-place he had purchased. Distinguished by his integrity, generosity and hospitality, he was most of all remarkable for his simple and unwavering faith, a faith that obeyed without hesitation or delay, and recoiled not from the most fearful trial ever imposed upon man, so that he is justly styled 'the father of the faithful,' that is, of believers. No name in history is venerated by so large a portion of the human race, Mohammedans as well as Jews and Christians. As the ancestor of Christ, in whom all the nations are blessed, and as the father of all believers, the covenant is abundantly fulfilled to him: his seed are as the stars of heaven, and with them he shall inherit the heavenly Canaan."

Isaac, the child of promise, was greatly favored of God and blessed in the things of this life as well as the life to come. We read in Gen. 26:1-5, "And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall

all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Notwithstanding the great famine that was in the land, he was prospered in all that he did and while the enemies of God suffered for the necessaries of life we read that "Isaac sowed in that land, and received in the same year a hundredfold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great: for he had possession of flocks, and possession of herds, and great store of servants:" (see Gen. 26:12-14.) His prosperity was so great that the Philistines envied him and besought him to leave. But God was with him and continued to prosper him until Abimelech, king of the Philistines was glad to go to him and acknowledge that God was with him and seek his favor and make a covenant of peace with him. (See Gen. 26:26-31.) When a man's ways please God, He will make even his enemies to be at peace with him.

Why did God favor Joseph so much above his brethren in the things of this life? Was it not because of his fidelity to God? He honored God and God honored him—so much so that his brethren were jealous of him and sold him to the Ishmaelites who carried him down to Egypt, where God gave him favor with the king and made all that he did to prosper. Though he was thrown into prison, God made it work out for his good. God makes even the wrath of man to praise him, and in a short time, by the wonderful providence of God, Joseph is taken from the prison, made chief ruler of Egypt, and made the honored means of saving a multitude of human lives. His history is one of the most wonderful and powerful illustrations of God's favor and

protection given to his faithful children, to be found in the whole Bible. It throws much light on God's way of making all things work together for good to them that love him, to them that are called according to his purpose. (See Rom. 8: 28.) We are enabled to see plainly the hand of God in all that befell him. It was through his faith and influence that the church of God was fed and provided for during the great famine which lasted seven years. Not only all his relatives but all the inhabitants of Egypt were dependent upon him during that long famine. He was the chosen vessel through which God was pleased to supply the temporal needs of the great multitude. All the temporal prosperity of Egypt was the result of his faith and obedience to God. The life of Joseph sets before our eyes God's willingness to provide not only for his children, but for the destitute and needy of all classes. And for eighty years God used him as one of the head men of Egypt for he was thirty years old when he was made next to the king in power, and one hundred and ten years when he died.

The great faith of the mother of Moses should be an example to Christian mothers in all ages for it was through her trust in God that one of the greatest men that ever lived was saved from death in his infancy. Having consecrated him to God she had no fear of the king's commandment and saw the reward of her faith in the preservation of his life for the service of God. If many of the Christian mothers of our day would trust their children in the hands of God as the mother of Moses did they would see them saved from spiritual death and preserved to lives of usefulness.

How wonderfully God blessed and prospered Moses because he lived where God could use him. He is every

where recognized as the great law-giver and as one of the greatest prophets and historians of the Old Testament church, but few seem to consider fully the depth of his consecration and his wonderful faith in God. More than perhaps any other character of history, except St. Paul and the Savior himself, did he endure self-abnegation. He seemed to utterly lose sight of himself in his love for a stubborn, rebellious people. How did he ever expect to get over two million people through the wilderness from Egypt to Canaan? He had dwelt in the land of Midian and knew the barrenness of the wilderness. How did he expect to feed that great host? How did he expect to find them drink? He realized that with God all things were possible and fully trusted in Him. As a result of his union with God came the foundation principles of the best human law the world has ever known. All civilized nations have carved their best laws from the writings of Moses. Through him came the only correct history of the world. Through him came the revelation of God's law for the government of the human family. "Through faith he understood that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It was through him that God's financial plan was given to the church. The great mysteries of the creation of the world and the origin, history and chief object of man was revealed to him. It is almost impossible to exaggerate the importance of this wonderful man. From infancy he was especially favored of God as a chosen vessel to lead a nation of slaves and paupers from Egyptian bondage and tyranny to a land of promise, prosperity and freedom. He not only brought the Israelites deliverance, but helped them to national existence. He was the

human founder of a government directed by God himself. He was the mediator between Jehovah and Israel. God's will to the people was expressed through Moses, and the government for both church and state was made plain through him. Moses prophesied of Christ and said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;" This was as much as to say, when God's revelation to me is fulfilled, when my dispensation is complete, you will receive a more perfect revelation from God through Christ than you could possibly receive from me. Thus we see that the Mosaic dispensation was only a shadow of the good things to come. Now we will try to explain the secret of this wonderful man's prosperity. His opportunities for worldly honor were greater than those of any other man of his time, but we read in Hebrews 11 : 24–26, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; chosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." He was so absorbed in the work of God that he lost sight of himself and all secular interests. His renunciation of all worldly honor and advantages showed that he neither sought nor expected honor from men. Of the spoils of war, we never read of the portion of Moses; he had none, and he wanted none. His treasures were laid up in heaven, his heart was filled with God. He was greatly misunderstood and persecuted, yet through it all, he loved his enemies and his people more than our language can describe. He was willing, not only to give his time

and talent, but his life as well for the salvation of his people. Through his faith and courage the Israelites were delivered from Egyptian bondage and allowed to pass through the Red Sea. In answer to his prayer, the divine presence and glory was continually manifested among them as they journeyed to the promised land. He lived so near God that the whole multitude that came out of Egypt looked to him for all their needs as much as a child would depend on its parent. When they were hungry, they cried to him. When they were in trouble they confessed to him. He acted as a father to them all, and through him God provided food and drink for over two million people for over forty years, and afterwards gave to them and to their children a home for many generations. (See Numbers 2:12, Deuteronomy 34:4–7.)

And when Joshua and Caleb, the two believing spies urged the people to go forward trusting in God and take possession of the land of Canaan, all the congregation bade stone them with stones. And when for their unbelief and sin God's just wrath was kindled against the people and He threatened to visit them with pestilence and disinherit them and make of Moses a nation greater and mightier than they, Moses in his great humility of soul pled before God for rebellious, ungrateful Israel as a father would plead for the life of an only begotten son and prevailed. God had again offered him a life of ease; but he cared nothing about being the founder of a great and mighty nation but chose rather a life of toil and persecution and the salvation of his race even though he must bear with them forty years longer in the wilderness before he could bring them to the land flowing with milk and honey.

Many great revivals took place in answer to the

prayers of Moses; and through his influence the Jews were kept from falling away and leaving the service and worship of the true God. When they went into the rankest kind of idolatry and worshipped the golden calf they were delivered in answer to his prayers. They often murmured and complained and at one time God sent fire to destroy them. Just in the midst of their calamity, while the people were being consumed with the fire of heaven, they cried unto Moses: and when Moses prayed unto the Lord, the fire was quenched. (See Numbers 11:2.) At another time when they were being consumed by fiery serpents Moses cried to God and God revealed his plan of salvation and delivered them. Much more might be said about the wonderful faith and prosperity of Moses. We would advise our readers to study the life of this mighty man of God. Praying that the faith of our readers may be greatly encouraged by the example and consecration of Moses, we turn to consider other Bible characters.

CHAPTER VII

WHAT TEMPORAL PROSPERITY DID GOD PROMISE AND GIVE TO THE FAITHFUL, OBEDIENT ISRAELITE? (CONTINUED.)

As we have mentioned, God promised to bless the seed of Abraham, Isaac and Jacob to all generations; and to make of them a great nation and give them the land of Canaan for their possession. But not until the receiving of the law on Mt. Sinai was there any special law to govern them as a people. In the law of Moses God made special promises to His people of the good things of this life which they should enjoy throughout their generations while in possession of the promised land. We quote from Deut. 28: 1-12. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out

against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations and thou shalt not borrow." Notice that this great prosperity could not be theirs unless they hearkened diligently unto the voice of the Lord their God and observe to do all his commandments and to do this they had to faithfully give to God all the tithes and offerings required by the law. By perfect obedience to God in all things they were to receive from God great physical, temporal and spiritual blessings. They were to be blessed above all other nations of the earth. It is very plainly to be seen that the temporal prosperity of the Jews depended entirely on their obedience to the divine law. It was for their good in this life as well as the next to faithfully pay to God what belonged to Him. Dear reader, if you want to succeed in business, if you want to be sure of temporal prosperity, "honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty."

Prov. 3:9, 10. A great many people think if they give liberally to God's cause their barns will be empty. They are afraid to trust God's word and as a result of their unbelief, they ignore the plain word of God and Satan makes them believe that not only their barns will be emptied, but their pocketbooks as well, if they live up to the plain teaching of God's word. We were acquainted with a minister who was always hard up while he trusted in circumstances and failed to honor the Lord by paying a tithe of his income. He was brought under conviction and wrote us as follows: "Wife and I have adopted the one-tenth plan of giving. We give the Lord one-tenth of every thing that is given us. We pay the Lord in cash His proportion for all supplies and money that is handed in and the result is that we have not been without money since we commenced. I used to preach it to others but failed to practice it myself and it did not work well–the words choked me." Another writes: "I have been in the active work of a pastor thirty-seven years, and have been an observer of the results of Christian giving, and I have never known one case where a Christian faithfully and uniformly gave conscientiously and proportionately who was not highly prospered in his temporal affairs. These are the very men God can trust with earthly goods."

Mrs. Mary Grant Cramer, sister of General Grant, wrote us several years ago as follows: "I am acquainted with a minister in New York city, who gave up his church and a salary of five thousand a year, to establish a church where he could reach the masses. He met with much opposition, but has met also with great success in his work. He said that on various occasions he felt it his duty to give all he had away,

and before he could reach his home it would be replaced fourfold. His wife was greatly opposed to his giving up a certainty for what she thought an uncertainty, especially as they had five children; but he told me that since they depend upon the Lord for their support, his wife has less solicitude about how they will be provided for, than she had when his salary was five thousand dollars a year. 'Truly they who trust the Lord shall not want." This item we quote from "Touching Incidents and Remarkable Answers to Prayer" page 25. So we see God has never changed "He is just the same to-day!"

Referring back to the Israelites, we see they never lost anything by giving to God. The more they gave, the more they had. Obedience was with them the only sure road to prosperity. The devoted Jew knew better than to ask or expect God to bless him until he had made an end of tithing and provided for the stranger, the fatherless, and the widow. He was taught not to come before the Lord at the appointed season of worship until he had opened his hand wide to all the poor and needy around him. For it was then and only then that he was instructed to call on God for help and prosperity. This scripture with its application should be heeded by the child of God to-day as well as then. Every Christian minister should instruct the people to pay their tithes and provide for all the needs of God's work before expecting any great blessing from God. In Deut. 26:12-15, we read: "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God,

I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away aught thereof for any unclean use, nor given aught thereof for the dead: but I hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey."

Had the Israelites claimed God's promises and walked by faith instead of sight, they might have been in the land of Canaan and in posession of all its riches in a short time after the law was given them on Mt. Sinai. It was their *unbelief* that kept them out of that rich country and the manifold blessings which God wanted to bestow upon them. Just think how soon they came to the border of the promised land and sent over the spies to search it out. "And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The

Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, the land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good

land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." Numbers 13: 25–33; 14 : 1–10.

These spies acknowledged that the land was all that the Lord had said it was, "a good land and large, flowing with milk and honey," and they showed some of its fruits as a proof of their statements. Yet the hearts of ten of the number were so blinded by unbelief that they forgot how God had opened the Red Sea before them, how he had miraculously fed them in the wilderness, how he had given them water out of the Rock which followed them, they forgot the manifestation of His presence with them in the pillar of cloud and fire. Yes, they lost sight of all God's promises to give them the land and the fact that when He told Moses to send them out He said: "Send thou men, that they may search the land of Canaan, which I GIVE unto the children of Israel." They failed to realize that God spake of these very nations whom they now so greatly feared when He spoke to Moses from the burning bush, when he promised to the Israelites the land and called Moses to lead them into it. They were walking by sight instead of faith and looking to the arm of flesh instead of the power of the living God. These spies were rulers in their tribes and it was very natural that what they said should exert a great influence upon the people. It was largely through their evil report that

the multitude was discouraged—so discouraged that they all lifted up their voices and wept and murmured against Moses and Aaron and Caleb and Joshua and were ready to make them a captain and go back to Egypt and to bondage. Their experience was like that of backsliders in our day that blame somebody else for their own sin and are ready to go back to the service of Satan. In all probability these unbelieving Israelites would have carried out their wicked plans, unless God prevented that by cutting them off in their sin, had it not been for the prayers and influence of God's four faithful servants against whom they so bitterly murmured and complained. These mighty men of God were not influenced by the evil reports that were brought but trusted in the promises of God. See the mighty faith of Joshua and Caleb. They too had seen the strong-walled cities and the giants of the land but they said: "The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land, for they are bread for us: their strengh is departed from them, and the Lord is with us: fear them not." They remembered God's mercies and the manifestations of His power that they had seen in the past and knew that if they were only true to God so that he would delight in them the giants and strong-walled cities would prove no barrier to their possession of the land. But the ten unbelieving spies had so bewitched the people that they were not only ready to turn their backs on their leaders, Moses and Aaron, but were ready to stone Joshua and Caleb, and probably would have done so had not God interfered.

How powerfully these twelve spies who were rulers in Israel show the influence of many of the rulers among God's people to-day. Many of these like the ten spies have but little or no faith in God for temporal matters and instead of trusting in God for their support, they compromise and mark out a way of their own. They appeal to the people for large salaries and encourage them in all kinds of worldly schemes to raise money to help pay themselves. Thus they get out of the order of the Lord and lead their people into a formal and Christless religion because of their unbelief. Of course they cannot consistently preach to the people to trust God for all things independently of circumstances when they are afraid to do it themselves. How can they preach to others an experience they know nothing about?

But let us notice a little more about Joshua and how God honored his life of faith and trust. After the death of Moses he was chosen of God to take the place of Moses and through his great faith and courage the Hebrews entered the promised land (See Deut. 1:38) and in about seven years their enemies were driven out by the power of God and they had rest. The promises to the patriarchs which were repeated to Moses were literally fulfilled for we read: "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass. Joshua 21: 43-45 (and read 23:14.) An eminent divine, in his com-

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ments on the first of these passages, says: "*And the Lord gave–all the land which he sware;* All was divided by lot unto them, and their enemies were so completely discomfited that there was not a single army of the Canaanites remaining to make head against them; and those which were left in the land served under tribute, and the tribute that they paid was the amplest proof of their complete subjugation. Add to this, they had as much of the land in *actual* possession as they could occupy, and, as they increased, God enabled them to drive out the rest of the ancient inhabitants; but in consequence of the infidelity of the Israelites, God permitted their enemies often to straiten them, and sometimes to prevail against them. It should also be remembered, that God never promised to give them the land or to maintain them in it, but on condition of *obedience;* and so punctually did he fulfill this intention, that there is not a single instance on record in which they were either straitened or subjugated, while obedient and faithful to their God.

The cavil is as foolish as it is unprincipled which states, 'The Israelites never did possess the whole of the land which was promised to them, and therefore that promise could not come by Divine revelation.' With as much reason might it be urged that Great Britain has not subdued the French West India Island, and Batavia, (Feb. 1812,) because the ancient inhabitants still remain in them; but is not their *serving under tribute* an absolute proof that they are *conquered*, and under the British dominion? So was the whole land of Canaan conquered, and its inhabitants subdued, though the whole of the ground was not occupied by the Israelites till the days of David and Solomon. In the most correct and literal sense it might be said,

There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass. Nor shall one word of His ever fail to any of his followers while the sun and moon endure."

We have shown how God rewarded Joshua's life of faith. Let us see how God rewarded Caleb for his faith and obedience after his return with Joshua and the other spies from searching out the land. God said: "Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord." Deut. 1:35, 36.

Again we find that God was true to His word and over forty years after this Caleb went to Joshua and said, "Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land: and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the

Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said. And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day; because that he wholly followed the Lord God of Israel. And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war." Thus we see that Caleb and Joshua–the only ones of all those that left Egypt that *followed the Lord fully* received a rich reward for their obedience both in spiritual and temporal blessings. They alone of all that had reached the age of twenty years when Moses led them through the Red Sea, entered the land of promise. Nor was this, as we have seen, because the Lord was any respecter of persons for had they all followed the Lord as did these, all might have shared the riches of Canaan. God would, had all been obedient, fulfilled to all the promises recorded in Deut. 28: 1-12. The obedient He did indeed set high above all the nations of the earth. These He abundantly blessed in basket and in store, and the Lord blessed the fruit of the ground for their sake and sent them sunshine and rain in season and as every seventh year was a year of rest unto the Lord, God gave them three years crops in one for in Lev. 25: 20-22 we read: "And if ye shall say, what shall we eat the seventh year ? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the

ninth year; until her fruits come in ye shall eat of the old store."

God miraculously blessed His people every year but on the sixth He blessed them by a double miracle just as during their journey through the wilderness he miraculously fed them every day in the week but the sixth day he gave to them enough to last them over the Sabbath. We do not see how any infidelity could have existed among them with such wonderful manifestations of God's love and favor. Adam Clarke says in his note on Lev. 25 :2, "If it required all the annual produce of the field to support the inhabitants, how could the people be nourished the seventh year, when no produce was received from the fields? To this it may be answered that God sent his blessing in an especial manner on the *sixth* year, (see verse 21, 22,) and it brought forth fruit for *three* years. How astonishing and convincing was this miracle! Could there possibly be any deception here? NO! The miracle speaks for itself, proves the Divine authenticity of the law, and takes every prop and stay from the system that wishes to convict the Mosaic ordinances of imposture. See Exod. 23 : 11. It is evident from this that the Mosaic law must have had a Divine origin, as no man in his senses, witouth God's authority, could have made such an ordinance as this; for the *sixth* year, from its promulgation, would have amply refuted his pretentions to a Divine mission." We quote also from a History of the Jewish Nation by D. P. Kidder: "This remarkable institution was a trial of the faith of the Jews, and of their reliance on a particular providence, and it was a special mark of that government under which the Israelites were placed when they settled in the promised land; a government which acknowledged the Lord

for their King, and considered him as present among them in a peculiar manner. It created and strengthened a sense of dependence on God, and charity towards man, reminding them that Jehovah was Lord of the soil, and that they held it only from his bounty. In 2 Chron. 36 : 21, the neglect of this law is mentioned particularly among the national sins which caused the captivity; and the length of the captivity, seventy years, is stated as compensating the land, by giving it a period of rest equal to that during which the Jews had defrauded it of its Sabbaths." All the days of Joshua and all the days of the elders that outlived Joshua, the people served the Lord and the wonderful and miraculous blessings God had promised were poured out upon them. If their experience does not teach faith and obedience to be the only sure road to success we do not know what would. We wish to call particular attention to one or two especial experiences that they had *as a people.*

CHAPTER VIII

WHAT TEMPORAL PROSPERITY DID GOD PROMISE AND GIVE TO THE FAITHFUL, OBEDIENT ISRAELITE? (CONTINUED.)

We have already referred in another place to the fact tha when the Jews went up to Jerusalem to attend the feas God had appointed, that their land was kept from invasion and their homes from injury. The scripture concerning this point we find in Exodus 34 : 24, "NEITHER SHALL ANY MAN DESIRE THY LAND, when thou shalt go up to appear before the Lord thy God thrice in the year." Concerning this scripture Matthew Henry comments as follows: "Not only they shall not invade it, but they shall not as much as think of invading it. (1) All hearts are in God's hands, and under his check; he can lay a restraint, not only upon men's actions, but upon their desires. Canaan was a desirable land, and the neighboring nations were greedy enough; and yet God says, 'They shall not desire it.' Let us check all sinful desires in our hearts against God and His glory, and then trust Him to check all sinful desires in the hearts of others against us and our interests. (2) The way of duty is the way of safety. If we serve God, he will preserve us. And those that venture for Him shall never lose by Him. While we are employed in God's work, and are attending upon Him, we are taken under special protection." Adam Clarke says: "What a magnificent proof was this of the power and particular providence of God! How easy it would have been for the surrounding nations to have taken posses-

sion of the whole Israelitish land, with all their fenced cities when there were none left to protect them but women and children! Was not this a standing proof of the Divine origin of their religion, and a *barrier* which no deistical mind could possibly surmount? Thrice every year did God work an especial miracle for the protection of his people; controlling even the very *desires* of their enemies, that they might not so much as meditate evil against them. They who have God for their protector have a sure refuge; and how true is the proverb, *The path of duty is the way of safety!* While these people went up to Jerusalem to keep the Lord's ordinances, He kept their families in peace, and their land in safety." What a rebuke is here found to God's children that make excuses for not attending conferences, campmeetings, conventions etc. How many plead, "Oh I cannot leave my business, my farm, my children, my stock." Brother, when in obedience to God you are absent from home to worship Him and labor for souls, do not worry concerning the things and the friends you have left behind. Trust all with God. If God calls you to go, He will just as surely guard your property and your family if you trust Him, as He did the property and families of the Jews.

A great many of God's people grieve the spirit and bring leanness to their souls by worrying about their business, their farms, their stock, their children, and their friends that they leave at home while away attending revival meetings, camp-meetings, conferences and other religious gatherings. Their thoughts of home and home cares, unfit them for usefulness in the meetings and many times they hinder God's work instead of helping it. Oh, for more faith to trust God for all things regardless of circumstances and surroundings.

As a rule, the class of people that worry about home affairs while they are away in the Lord's work, worry just the same when they are at home. Everything goes wrong whether at home or abroad. Nothing goes right while they are not right with God. The only way to keep from worry and unrest is to get fully in divine order, then our minds will be in perfect peace. We are acquainted with an evangelist that has a family to support and many times when he has undertaken to stay at home and provide for them, they have been visited with sickness and brought to want and sometimes privation when he was doing everything in his power to provide, and he found man's ways are only a failure when in opposition to God. But when this brother walked in the light and went about his evangelistic work and trusted the Lord for all things, his family has always been cared for and has always kept well and prospered. The evangelist was healthier and the family was healthier and stronger than when he remained at home. At one time to our knowledge, the diphtheria broke out in the little town where he lived and many of the children in the community had this contagious disease and a number of them died, but in answer to prayer, this family was saved from even taking the disease. And we have known of scores of God's servants who testified to similar experiences. It is safe to go when God calls and leave even home interests in God's care.

We cannot take time to even mention all the remarkable instances of God's providential care over His children in answer to their faith and trust. For there is so much that might be told that we can only exclaim with St. Paul, "And what shall I more say? for the time would fail me to tell of Gideon and of Barak, and

of Samson, and of Jephthae, and of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." But we would certainly not do justice to our subject did we fail to especially call our readers attention to the remarkable temporal prosperity that God bestowed upon David and Solomon and the wonderful victories the whole Jewish nation received through them. Under the wicked reign of King Saul the Jews had been defeated by their enemies and, discouraged and disheartened, they had to a a great extent lost their faith in God. David, then but a youth feeding his father's flock, was sent to visit his brethren in Saul's army and carry to them some provisions. When he came in sight of the armies and saw the Isrealites and Philistines in battle array, and saw Goliath, the great champion of the Philistines, defy the army of the living God, his heart was stirred with righteous indignation at the Israelites' fearfulness and lack of faith in the God of their fathers and he exclaimed, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" David doubtless remembered the wonderful promise of His God that one should chase a thousand and did not look to the power of man but trusted in the might of God. He told King Saul how God had delivered him from the paw of the lion and the paw of the bear and would deliver him out of the hand of the Philistines. He was jealous for his God and God honored him and delivered Goliath and the armies of the Philistines into his hand. Many by such remarkable success and the honors that

followed it would have become elated and proud but so firm was David's faith and so completely did he realize that it was through God's strength alone that he had accomplished this mighty victory that he only became more humble in spirit. And so completely did he realize his dependence upon God that although the Lord's prophet had already anointed him to be king (see 1 Sam., 17th chapter) because Saul had disobeyed God, yet when Saul was jealous of him and sought his life David instead of taking matters into his own hands and taking advantage of the different opportunities he had to take Saul's life, refused to do it and waited God's own way of placing him upon the throne that He had promised him. There were many other times in his life when his firmness and decision of character, his humility and devotion shone out before the world in a way that has led God's people in all ages to a closer walk with Him. Nor did God fail to honor such remarkable faith and obedience. Not only did He make David, the shepherd boy, king over all Israel, but He gave him also the hearts of the people and of other nations, and riches almost beyond count. Nor was this all. He was made the head of a royal family that lasted until the overthrow of the Jewish nation and God promised him that through him should come the Christ, the Redeemer of the world. His liberality and consecration of means is a rebuke to covetousness among the people of God during all time. His own personal gift towards the building of the temple amounted, according to the best estimate we can find, to at least *one hundred and twenty-five million dollars*–almost as much as the richest man now living is worth. In his kingly character David was a remarkable type of Christ; and his conquests foreshadowed those of Christ's Kingdom. His royal race

was spiritually revived in the person of our Savior who was descended from him after the flesh, and who is therefore called "the Son of David," and is said to sit upon his throne. Forty years this wonderful man of God reigned over God's people then passed over to his inheritance incorruptible, undefiled, and that fadeth not away, leaving his throne to his son Solomon whom God had chosen as his successor. In 1 Kings 3: 5–14 we read: "In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." Why should God so especially favor Solomon? Is God a respecter of persons? We answer only in one sense; God respects those that respect him. He says, "Them that honor me I will honor." While King Solomon honored God, God honored him. God granted great wealth to him because he could trust him. He was free from selfishness. He had no ambition for any kind of prosperity, only as it would glorify God. If we expect God to help us, we must keep free from selfishness. Notice "God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life: neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment, etc." This shows his humility and unselfishness in not asking for riches or long life for himself; his only ambition was for ability and grace to govern God's people in harmony with the divine law, and God granted him exceedingly, abundantly above all that he asked or thought. His wealth and fame was so great that he "exceeded all the kings of the earth for riches and for wisdom." "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armor, and spices, horses, and mules, a rate year by year." I Kings 10:24, 25. The Queen of Sheba hearing of this wonderful man, came to Jerusalem with a very great train of camels, laden with valuable spices, and very much gold,

and precious stones; and when she had seen his great wisdom and the house he had built, "And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon." A talent of gold is estimated at $26,280 in our money, which if correct would make her gift in gold in our money amount to $3,153,600, aside from the other costly presents she brought. We read also: "Now the weight of gold that came to Solomon in one year was six hundred three-score and six talents of gold, besides that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country." King Solomon received in one year, $17,502,480, in gold aside from all his other revenues. How wonderfully was God's promise to him of wealth fulfilled. How strange, that one for whom God had done so much, should fall away and go into

gross idolatry and open sin. His first step in the wrong direction, so far as we know, was in taking many wives, even strange wives. Read the eleventh chapter of first Kings, and you will see to some extent, his great sin. We quote from the ninth to the fourteenth verses which reads: "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom: but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom." Much might be said regarding the life of this great man, but we refrain; we have shown enough to prove how willing and glad God is to give temporal prosperity to those that honor him in all things, and the adversity that follows those that dishonor Him.

The next wonderful example of faith for temporal prosperity, was the Prophet Elijah, who lived about fifty years after the death of Solomon. We read in James 5:17, 18, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and

the heaven gave rain, and the earth brought forth her fruit." The professed people of God were so wicked in the days of King Ahab, that God led Elijah to pray for a famine. This famine was according to the curses pronounced upon the disobedient Jews in the law of Moses. In Deut. 11, 16, 17: we read, "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; And then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. This famine lasted until the Jews humbled themselves and acknowledged the true God. We will only mention the great suffering and privation they endured during the three years and six months that the heavens were shut up. Throughout this entire famine, the Prophet was miraculously fed and provided for by a special providence. The first two years and a half, he was fed by the ravens, at the brook Cherith. "And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land." Some have undertaken to explain away this wonderful miracle by saying that the ravens mean Arabs or something else. On this point Rev. Henry Cowles, D. D., in his Hebrew History, says; "All attempts to change these ravens (exegetically) into Arabs or merchants or Orbites seem to fall short of even probability. Concealment from Ahab was a prime object which none of these proposed amendments provides for. Moreover, if human hands brought this bread and flesh, why should they have come twice every

day ?—We have no occasion to miss the exquisite beauty and fitness of the case as in our version—God using the ravens to feed his prophet." Again we read: "And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. And it came to pass, after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him." 1 Kings 17: 8–17. Just see how God provides for those who fully trust him for all things independent of circumstances. God never has, and never will fail to provide for the

temporal needs of his children, if they fully trust Him. If necessary He will perform a miracle, as He did in the case of Elijah and the poor widow. There are some remarkable lessons to be learned from Elijah's life of trust, which would be profitable for God's children to learn at the present time. The first lesson is the importance of living so close to God that he can show us His will. The second lesson we learn is one of perfect obedience; having learned God's will he had faith enough to obey. He did not allow unbelief to defeat God's plans. He went were God called him without waiting to look at circumstances, or to question God's promise to provide for him there. God had not promised to sustain him anywhere else, he must go to Cherith in order to be provided for during the great famine that prevailed throughout the whole land. Had he allowed himself to have been influenced by unbelief and gone to some other place, thus getting out of the order of the Lord, he could not have exercised faith for his support, and would doubtless have suffered the consequences of the famine; but the divine call to go, was enough for the Prophet; he went trusting in the word of God and not in himself or in human plans, and how wonderfully God provided for all of his needs just as he had promised. After living at this place over two years, he was then called to Zarephath, where God had commanded a poor widow to sustain him during the remaining time of famine. As before, his support depended upon his faith and obedience to God. As before, God had planned how to provide for him before he informed Elijah, and if Elijah had refused to move at the call of God he might have suffered want. But the prophet knew that "to obey was better than sacrifice and to hearken than the fat of rams." With this poor widow he remained for

more than a year. Elijah could say from experience as did the psalmist David, "O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack, and suffer hunger. but they that seek the Lord shall not want any good thing." And while we notice the faith of Elijah let us not lose sight of the lesson of liberality to be learned from the poor widow. Had she refused at the command of God to share her last meal with the Lord's prophet, both herself and her child would doubtless have perished with hunger but by obeying God and providing a home for Elijah she had plenty and to spare until God sent rain upon the earth. O reader! May God help you to "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed," for we read, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." In harmony with the above Scripture we quote the following from "Wonders of Prayer":

"A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Seeg, in Bavaria, and begged three crowns, that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, in the name of Jesus he gave it. Immediately after, he found himself in great outward need, and seeing no way of relief he prayed, saying, 'Lord, I lent Thee three crowns; Thou hast not yet returned them, and Thou knowest how I need them. Lord, I pray Thee, give them back.' The same day a messenger brought a money-letter, which Gossner, his assistant, reached over to Feneberg, saying, 'Here, father, is what you expended.' The letter contained two hundred thalers, or about one hundred and fifty dollars, which the poor

traveler had begged from a rich man for the vicar; and the childlike old man, in joyful amazement, cried out, 'Ah, dear Lord, one dare ask nothing of Thee, for straightway Thou makest one feel so much ashamed!'"

The editor of *The Christian Woman* tells the story of a poor woman who, in her anxiety to give to the Lord, could find nothing but a poor brown towel.

"They must be very poor who have *nothing* to give," said Mrs. Jarvis, as she deposited a pair of beautiful English blankets in a box that was being filled by the ladies of the church to be sent to the poor.

"And now, ladies, as you are nearly through, I would like to tell you an incident in my history; I was once very poor."

"You once very poor?" said a lady.

"Yes; I was once *very poor*. There came to our village a missionary to deliver a lecture. I felt very desirous to go; but having no decent apparel to wear, I was often deprived of going to church, although I was a member.

"I waited until it was late, and then slipped in and took a seat behind the door.

"I listened with streaming eyes to the missionary's account of the destitution and darkness in heathen lands. Poor as I was, I felt it to be a great privilege to live in a Christian land and to be able to read my Bible.

"It was proposed by our pastor that the congregation should fill a box and send it out with the missionary on his return.

"O," thought I, "how I would like to send something." "When I returned home my poor children were still sleeping soundly, and my disconsolate husband waiting my return, for he had been out of employ-

ment some time. After he had gone to bed I went to looking over my clothes, but I could find nothing that was suitable that I could possibly spare; then I began looking over the children's things, but could find nothing that the poor dears could be deprived of; so I went to bed with a heavy heart, and lay a long time thinking of the destitution of the poor heathen, and how much better off I was.

"I got to thinking over my little stock again. There was nothing I could put into the box except two brown towels.

"Next day I got my towels, pieced out the best one, and when it was almost dark, put on my bonnet, went to the church, slipped my towel into the box, and came away thinking that the Lord knew I had done what I could.

"And now, ladies, let me tell you it was not long after that till my husband got into a good situation; and prosperity has followed us ever since. So I date back my prosperity to this incident of the brown towel."

Her story was done, and, as her carriage was waiting at the door, she took her departure, leaving us all mute with surprise that one so rich and generous had been trained to give amid poverty. "

O how many of God's professed saints of to-day are suffering not only for temporal blessings but spiritual as well because they do not give in faith when God commands, with the assurance that God will in return provide for them. And many that are called of God to give all of their time directly to the cause of God and souls, stay at home and refuse to give up their secular business because they lack faith for the blessings of this life. They so dishonor God as to think that if they should obey Him fully in all things themselves or their

families would come to want. Others at first walk in the light and go where God bids them but stay longer than God wants them at one place. They do not move unhesitatingly when God says go. If they would do as Elijah did—go when God says go, and stay while God says stay—they would have greater success both for themselves and others. In the third year of the famine God spoke to Elijah again and told him to go and show himself to Ahab and that he would send rain upon the earth. Many would have been fearful and tried to reason with the Lord concerning the matter—telling Him it surely could not be necessary to go and see the king and that if he should do so the king might only destroy his life. But not so with the prophet. He went just as God told him. When the king saw him he said:" "Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and

lay it on wood, and put no fire under: And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on

the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of abundance of rain. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in in the mean while, that the heaven was black with

clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel." 1 Kings 18:18-46.

For three years and six months the heavens had been shut up in answer to Elijah's prayer. The people were at the point of starvation. Something must be done. Baal had failed them. The king and all who worshipped Baal with him were well-nigh ready to perish. In this forlorn condition they are ready to consent to almost anything. At Elijah's request the king gathers together at Mt. Carmel all the prophets of Baal. Here Elijah meets them—he himself being the only one to represent the true God. While the people are perplexed and halting between two opinions, Elijah proposes a challenge. Baal's prophets are to prepare a sacrifice for him, and Elijah is to prepare one for his God and the God that answers by fire from heaven is to be acknowledged by all to be the true God. All agree to this. The great contest commences. The false prophets call earnestly upon their God but in vain. To all their pleading, no answer comes. Now Elijah calls the people to him. He repairs the altar of the Lord that has been broken down. He prepares the sacrifice and fills the trench about the altar with water. When all is ready, at the time of the evening sacrifice, Elijah, in the power of the Holy Ghost, calls upon *his* God. Nor does *he* call in vain. He had honored God through all these years and now God delights to honor him. Fire falls from heaven. It consumes the sacrifice and even licks up the water in the trench. No wonder that the people fall upon their faces and acknowledge now the God of heaven. The false prophets are destroyed and the people return to the worship of the God of

their fathers—the God of Abraham, Isaac, and Jacob. Then and not till then Elijah promises rain. Rain is given just as soon as the people humble themselves and acknowledge the true God in their hearts. Notice, O ye of little faith that become discouraged, if you do not immediately see the answer to your prayers, although God had promised to send rain and had answered by fire, yet He permitted Elijah's faith to be severely tested at this critical time. Seven times he prayed before there appeared even the little cloud in token that his prayer was heard and the answer was at hand.

Precious souls, have you thought that lack of faith in God for temporal matters is a little thing? O can you not see that in reality the life of that whole people both *temporal* and *spiritual* depended upon Elijah's faith even for food for the body. Is it not evident that if he had been as distrustful as you have oftimes been he would have failed to fully honor the Lord in all things and that as a result God could not have used him as He did as a mighty instrument of blessing to that great people? Can you not see that the eternal destiny of precious souls may depend upon whether you are so trusting God as to be willing to *obey Him in all things?* O may God help us all to believe His word—no matter how unfavorable circumstances may appear and so not only prove God's faithfulness for ourselves but also become instruments that God can use to bestow rich blessings upon others. When we see and read of the poverty and misery in the world, how can we refrain from doing all in our power to help the poor and needy? A touching incident we have just read from the "Presbyterian," ought to teach every heart that reads it to do all in their power to relieve human suffering. It makes us feel like denying ourselves all the more for the sake

of helping others. The story reads as follows: "A company of poor children, who had been gathered out of the alleys and garrets of the city, were preparing for their departure to new and distant homes in the West. Just before the time of starting of the cars one of the boys was noticed aside from the others, and apparently very busy with a cast-off garment. The superintendent stepped up to him, and found that he was cutting a small piece out of the patched linings. It proved to be his old jacket, which having been replaced by a new one, had been thrown away. There was no time to be lost. 'Come, John, come,' said the superintendent, 'what are you going to do with that old piece of calico?'

'Please, sir,' said John, 'I am cutting it to take with me. My dead mother put the lining in this old jacket for me. This was a piece of her dress, and it is all I have to remember her by.'

And as the poor boy thought of that dead mother's love, and the sad death scene in the garret where she died, he covered his face with his hands and sobbed as if his heart would break. But the train was about leaving, and John thrust his little piece of calico into his bosom to remember his mother by, hurried into the car, and was soon far away from the place where he had known so much sorrow. We know many an eye will moisten as the story is told and retold throughout the country, and many a prayer will go up to God for the fatherless and motherless in all the great cities and in all places. Little readers, are your mothers still spared to you? Will you not show your love by obedience? That little boy who loved so well, we are sure, obeyed. Bear this in mind, that if you should one day have to look upon the face of a dead mother, no thought would be so bitter as to remember that you had given her pain by your willfulness or disobedience."

CHAPTER IX

WHAT TEMPORAL PROSPERITY DID GOD PROMISE AND GIVE TO THE FAITHFUL, OBEDIENT ISRAELITE? (CONTINUED.)

Elijah lived and prophesied about ten years after this great reformation took place and then he was translated to heaven in a chariot of fire and his spirit fell upon Elisha who from that time took Elijah's place as leader among the prophets of the Lord. Like Elijah, he too honored God by obedient faith and brought blessings temporal and spiritual to Israel. Soon after Elijah's translation, Elisha's faith secured water for the people of Jericho, for we read in 2 Kings 2 : 19–22, "And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake." You see it was a good thing for the people of Jericho, that Elisha had faith for the necessaries of this life. They were suffering for water, yet none of them had confidence enough to go directly to the Lord, and ask Him to supply their need. But they did have confidence in Elisha's faith,

for they knew that he was a man that lived close to God, and that the power and presence of God was with him. For this reason, they went to him and prayed to him to go to God in their behalf; and as we have said, in answer to his faith the power of God was manifested and the waters were healed.

At another time three kings, the king of Judah, the king of Israel, and the king of Edom form an alliance and go to war with Moab. Uniting their armies, they go against Moab by way of the wilderness of Edom seven days journey. Here in the wilderness they find no water for the multitudes, and they are about to despair. "And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, as the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the Lord, make this valley full

of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water." 2 Kings 3:10-20. Just think, here are three great armies suffering for water in this wilderness and Elisha had faith that God would provide water without even dew or rain; he commands them to dig the land full of ditches, and then his faith prevails with God, and the ditches, and the valley in which these three armies were camping filled with water. Had it not been for the faith of Jehoshaphat and Elisha, these three great armies would have perished there in the wilderness.

At another time Elishas faith secured means for a poor widow to pay her debts, and provided her with the comforts of life. Read 2 Kings 4:1-7. Again his faith for physical healing saved the lives of a number of the Lord's prophets. See 2 Kings 4:38-41. At still another time Naaman the great general of Syria was healed, through his instrumentality—of the plague of leprousy.

Now we will take up the life of Hezekiah who began to reign over the Kingdom of Judah something over one hundred years after the death of Elisha and was contemporary with Isaiah. We see the effects of the good reign of this pious king which lasted about twenty years. Previous to his reign the people had

corrupted themselves, and gone into almost every kind of sin, and as the result of their idolatry and disobedience, we read that the wrath of God was upon Judah and Jerusalen, and their fathers had fallen by the sword, and many had gone into captivity. See 2 Chron. 29:7-9. In the first year of the reign of this pious king he restored pure religion and sanctified the house of God and caused the priests and Levites to sanctify themselves and come back to the worship of the true God. The king made a covenant with God and exhorted the servants of the sanctuary to be true to the law of Moses. They gave heed to his advice and set themselves at work cleansing the temple and restoring the worship of the true God. The king sent letters to all Israel and Judah urging the people to turn again to the God of their fathers, showing them God's willingness to forgive them and to restore them to their former glory. He exhorted the people to keep the passover at Jerusalem. "And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the book Kidron. Then they killed the passover on the fonrteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon, the son of David, king of Israel, there was not the like in Jerusalem. Then the

priests and the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwellingplace, even unto heaven. 2 Chron. 30:13-15 and 25-27. Think of it! The people had not had such a revival as this since the days of Solomon, nearly two-hundred and fifty years before. This was a thorough revival that was held for two weeks at Jerusalem. The people had come from all parts of the land and the influence of this wonderful meeting was felt throughout the entire nation. As is always the case in true revivals, the people gave up their idolatry and stopped paying their money to support false worship. It was work that was deep and heart-searching for we read: "All Israel that were present went out to the cities of Judah, and break the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all." Amen. This is the only kind of revival that will stand the test of the judgment. If people that come to the Lord do not get sick enough of their idols to forsake them they will not find the "pearl of great price" or secure the favor of the true God. Any revival that does not constrain people to forsake and destroy their idols falls far short of the Bible standard.

Another proof that this revival was of the right kind is the fact that it made the people liberal in supporting the worship of the true God. Hezekiah, as all true faithful servants of God should do, exhorted the people to pay their tithes and offerings. "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of

Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. And when Hezekiah and the princes came and saw the heaps, they blessed the Lord and his people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." The people got so deeply in love with God and His cause that they did not need to be coaxed or urged to pay their tithes and offerings to God. They responded as soon as the commandment came abroad. They did not even wait for a second call. Their hearts were enlisted in the work of the Lord and they felt it a great privilege to bring all that the Lord required of them. They gave abundantly until there was no place to store their gifts. Would to God that we could see more revivals after this type in this age of covetousness. Reader, notice in the fourth verse we read that the people were to give to *encourage the Levites in the law of the Lord.* Those that give all their living to the service of the sanctuary need to be encouraged. God's ancient people at this time saw the importance of encouraging the priests and Levites and we see by the

tenth verse that they gave so freely that God's servants not only had enough to eat but that so much was left that they did not have place to store it until the king built store-houses to contain that which was left. During the days of Hezekiah the people honored God with their substance and as a result their barns were filled with plenty. While they were in a backslidden state and neglected to pay their tithes and offerings for the true worship, they were shorn of their strength and driven hither and thither before their enemies. But in the days of this king that followed the Lord "with all his heart" they prospered in every way and the rich blessings of the Lord were freely given unto them. Amen. So do God's people prosper in our day in all the good things promised in the Scriptures when they follow the Lord with a perfect heart. God honored Hezekiah and gave him a mighty influence among the people. About sixteen years after this great revival, Sennacherib, king of Assyria, "came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself. And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem," (2 Chron. 32:1, 2.) he took counsel with his princes and his mighty men and exhorted the people to be strong and courageous and to trust in the Lord God who was with them to fight their battles; and the king and the prophet Isaiah went on their faces before the Lord. "And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains, in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword. Thus the Lord saved Heze-

kiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side." 2 Chron. 32:21, 22. At this time 185,000 of Sennacherib's army were destroyed and the Lord not only magnified Hezekiah in the sight of all nations but lengthened out his life fifteen years and made him exceedingly rich. But alas, alas, how soon after the death of this servant of the Most High the people went away from God and brought upon themselves all the curses pronounced in the law of Moses upon the disobedient.

About a hundred years after Hezekiah's death, as a result of their covetousness and idolatry the Jews were again scattered and many of them were carried away into captivity.

Among those thus carried away to Babylon were Daniel, and his three friends who with others were appointed to be fed on the king's meat. But Daniel would not defile himself by eating anything that was contrary to the law of Moses and notwithstanding his fidelity to the law of his God he was soon made ruler over the whole province of Babylon. His flattering worldly prospects did not lead him away from God. He was true to his convictions under all circumstances as were also his three friends, Shadrach, Meshach, and Abed-nego, who chose being put into the fiery furnace rather than compromise the right by bowing down to the image the wicked king of Babylon had set up. They had their choice and were cast into the furnace. But the God in whom they trusted was with them in the flames and the fire could not harm them, and they came forth without even the smell of fire upon their garments. Thank God, no weapon that is formed against a true child of God shall prosper and every

tongue that shall rise up against them in judgment they will condemn; for the Lord is the heritage of His saints, Amen. (See Isa. 54:17.) Had these three Hebrew children doubted God's ability or willingness to save them from the flames of the fiery furnace, (if for their good and to His glory) they would either have compromised or lost their lives and in either case they would have forfeited the wonderful influence that they gained for God by going through the fire. For we read that when Nebuchadnezzar the king saw the form of the fourth in the furnace with them he "came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants, that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon." Dan. 3:26-30. May all those of our day who are ready to compromise

either little or much in order to escape persecution or, as they say, "to gain an influence" over the enemies of God, learn the wonderful lesson taught by the experience of those three noble men of old, who were so wonderfully honored of God because they honored Him.

About fifty-five years later, another attempt was made to defeat the servants of the true God at Babylon. The king made a decree to cast into the lion's den all that dared to ask any petition of any god or man for thirty days. Dut Daniel, knowing all this, continued to pray three times a day with his windows open toward Jerusalem. He paid no more attention to the king's decree than he would to the sound of the wind, and it would have been as easy for that wicked king to stop the wind as to hinder Daniel from obeying his God. What did Daniel care for the king's decree? He knew that his God was King of kings and that He was a Sun and Shield and that He would not withhold any good thing from them that walk uprightly. What was the lion's den to him? He knew that if God suffered him to be cast therein He would go in with him. Well, they brought him there and cast him in, and *according to his faith* God was with him and shut the lions' mouths. But during the night the king's conscience troubled him and early in the morning he went to see if Daniel's God had had power to save him alive. "And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before

thee, O king, have I done no hurt. Then was the king exceedingly glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God." (Dan. 6 : 20-23.)

The secret of all Daniel's prosperity is explained in the last clause of the twenty-third verse. IT WAS ALL BECAUSE HE BELIEVED IN HIS GOD. Dr. Henry Cowles in his notes on the book of Daniel, p. 337, says: "We may suppose Daniel to have had a sweet sense of the presence of God by his angel while spending the night in the den with those hungry lions. There they were, their savage nature and clamoring appetites held in firm subjection, and God's own hand in it visibly present to his eye and consciously to his innermost soul. That was a night of mingled prayer and praise.—Is it not safe for all men to trust God in the path of known duty, though it lead into a lion's den? Nay, is it not more than safe—even gloriously blessed, to live so near to God and to see his angels present in such forms of power and glory for the protection of his trusting people? Who would not welcome such an experience as that of Daniel, and rejoice to make it his own?"

It was in answer to Daniel's prayer, (Read without fail Daniel, 9th chapter) that a great reformation took place among the Jews. After seventy years of captivity in Babylon, as foretold by the prophet Jeremiah, (See 2 Chron. 36 : 21) many of the Jews went back to their own land. The first company of these were led back by Zerubbabel at the very time appointed for their return. God not only opened the way for their return to Canaan but wonderfully blessed those who humbled

themselves before Him and provided them with means for the rebuilding of the temple at Jerusalem. We read in Ezra 1:1-7, "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fullfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods." Nearly two hundred years before, God had said of Cyrus, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44:28. *What a wonderful fulfillment of*

prophecy! In the second year after their return they laid the foundation of the second temple, and it was a time of great joy for, although some of those that had seen the glory of the first temple wept when they saw the foundations of the second, the great mass of the people sang praises unto the Lord and "*shouted aloud for joy.*" (See Ezra 8:11-13.) This was the greatest revival the Jews had had for seventy years and they might well give vent to their feelings by shouting. They had something to shout for. Almost anyone will shout when they have joy enough to make it natural for them to shout. But notwithstanding the wonderful blessings God had given them, through lack of faith they were soon discouraged by their enemies and the work of rebuilding the temple was hindered about sixteen years. During this time God sent his prophet Haggai to warn the people for their covetousness and indifference saying: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts, Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes. Thus saith the Lord of hosts, Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for drought upon the land, and

upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Hag. 1:4-11. The Jews humbled themselves in answer to this message and God blessed them and gave them victory and the temple was completed about twenty years after their return from Babylon.

It was about sixty years after the temple was finished, that Ezra went up from Babylon to Jerusalem with another large company of the Jews. After he had gathered the people together at the river Ahava, ready to start for Jerusalem he proclaimed a fast which lasted several days. During this fast they prayed earnestly for God to guide them and show them the right way and to protect them and their little ones and their substance while on their journey. Ezra's great reason for proclaiming this fast he gives himself in these words: "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted, and besought our God for this; and he was entreated of us." Ezra 8:22, 23. How this puts to shame those of God's professed children that claim to put their trust in Him and to believe that He will care for them and then deny it by taking every way they can to implore help from those that know not God. Had Ezra yielded to temptation and implored the protection of a band of soldiers from the king, even if God had not in His mercy left them to themselves to be overthrown by their enemies and brought to confusion of face, yet at the very least God's

cause would have been brought to reproach and the people of Babylon would have said, "Where is now their God in whom they trusted?" But Ezra was true to God and when God undertakes to deliver His children from the hands of their enemies there is no possibility of failure if His children fully trust Him. In this case God fully answered their prayer for Ezra testifies, "Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem." Of this wonderful man of God we quote the following from Rawlinson's life of Ezra page 71. "It is not easy to sum up in a few words the character and work of Ezra. He comes before us in so many capacities, and is revealed to us in such brief and hurried flashes, that we can with difficulty form any distinct conception of his personality. He was student, critic, linguist, antiquary, historian, teacher and preacher, judge, governor, reformer of a religious system and second founder of a political community. We cannot call him a person of brilliant genius, or of great originality; but yet we have to acknowledge in him one of the born leaders of men, one of those who have exercised upon the world a vast influence, and an influence wholly for good." O that God would inspire the leaders in the Christian Church of our time to trust Him when every circumstance looks dark as in the days of Ezra! This leader of the Lord's hosts amid all discouragements clings to the unseen support of the most high. Unflinchingly he goes forth on his perilous journey "realizing that the hand of God is upon all them for good that seek Him."

If the leaders in revivals, camp-meetings and other

religious gatherings would take Ezra's course in order to secure order and protect God's children, they would be more successful and God be far more glorified. Instead of seeking the protection of worldly officers and perhaps paying out money to prosecute those who oppose us let us go on our faces before God until we secure His favor and protection and cause His name and power to be magnified in the eyes of all the people. Very sad mistakes are often made in this direction by those that are really honest at heart and mean to do what is best, because of a real lack of faith in God in this direction. We know of a band of holiness workers that went to a certain place to hold revival meetings and during a hard struggle of about eight weeks God poured out His Spirit and they saw about thirty or forty souls saved and sanctified. They went away rejoicing with barely enough to pay their expenses. A few months later the members of the church arrested a young man for disorderly conduct and paid out more money to an ungodly lawyer to prosecute him than they paid to all that band of workers who had labored there so faithfully for all those weeks. Thus through lack of faith in God the money that should have been given to God's little ones to provide them with the very necessaries of life, was given to a wicked lawyer who would in all probability spend it to gratify his depraved appetites. Surely these things *ought not so to be.*

CHAPTER X.

WHAT TEMPORAL PROSPERITY DID GOD PROMISE AND GIVE TO THE FAITHFUL, OBEDIENT ISRAELITE? (CONCLUDED.)

Nehemiah, one of Ezra's cotemporaries who was cupbearer to the king of Persia, was a mighty man of God and one who had great faith in God's willingness to bestow upon His people the blessings of earth. While living in Shushan the palace, some of his brethren came from Judea and he "asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem." And they said unto him, "The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." The effect that this answer had upon Nehemiah we give in his own words: "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments; Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very cor-

ruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations: but if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer." This mighty prayer of faith God answered by giving Nehemiah favor with the king, so that he sent him to Jerusalem to rebuild the city, He devoted himself more particularly to rebuilding the wall and in spite of the bitter opposition of their enemies, God so prospered them that the work was accomplished within a year. At one time when some of their opposers laughed them to scorn Nehemiah answered them; "The God of heaven, he will prosper us; therefore we his servants will arise and build." Nehemiah's faith, and love for the cause of God, were shown not only by his weeping and fasting and prayer and energy in rebuilding the walls of Jerusalem but also in his remarkable consecration of his own means to the work of the Lord, and to the service of His people. Not only did he give up his lucrative position as cup-bearer to the King of Persia, but during the

twelve years that he was governor of Judah, because the bondage was heavy upon God's people he refused to receive the salary of governor (wine and bread and about twenty dollars per day) and entertained constantly at his own table one hundred and fifty of the Jews and rulers and all that came unto them from the heathen round about. Nor was this all. Instead of buying land and making that a source of income, he employed his own servants continually in the work of rebuilding the city. (See Neh. 5 : 14-19.) Though born in Babylon and brought up under the worldly influence of the Persian court, yet his love for God and God's people was so strong that no sacrifice was too great for him if only he might see God honored and His people prospered. But Nehemiah understood the mind of the Spirit well enough to realize that with all of his prayer and faith and self-denial in their behalf, the Jews could have no permanent prosperity even temporally unless they faithfully obeyed the commandments of the Lord. He had the law read before the people, and God used this as a means of bringing them to a heartfelt confession of His goodness and of their wickedness, and leading them to make a covenant to obey Him in all things. Nehemiah used all of his influence to have this covenant faithfully observed. He insisted upon their keeping the Sabbath holy, (See Neh. 13 : 15-22 and 10 : 31,) giving up their strange wives (13 : 23-31,) paying back what they had taken in usury from their brethren (5 : 1-13) giving the land rest the seventh year (10 : 31) and upon their paying all the tithes and offerings required in the law. (See 10 : 32-39; 12 : 44-47; and 13 : 10-14.)

Ewald in his History of Israel, vol. v, p. 147, says: "Nehemiah resembled Ezra in his fiery zeal, in his

active spirit of enterprise, and in the piety of his life. A younger cotemporary of Ezra, he was almost unconciously seized by the better impulses of the time so strongly stirred by him; and, in spite of the very different and purely secular nature of his labors he yet cooperated most effectually with him, and completed all which was still wanting, and which could hardly be supplied except by a strong secular arm. His relation to Ezra was much like that of Joshua to his older cotemporary, Moses." Bishop Arthur Hervey in reviewing the character of Nehemiah says: "We seem unable to find a single fault to counter-balance his many and great virtues. For pure and disinterested patriotism he stands unrivaled.* * * Every act of his during his government bespeaks one who had no selfishness in his nature. All he did was noble, generous, high-minded, courageous and to the highest degree upright.* * * In dealing, whether with friend or foe, he was utterly free from favor or fear, conspicuous for the simplicity with which he aimed only at doing what was right, without respect of persons. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God. He seems to have undertaken everything in dependence upon God, with prayer for His blessing and guidance, and to have sought his reward only from God."

Yet notwithstanding the wonderful blessings God had given them through the faith and prayer and fasting and tears of Daniel, Ezra, Nehemiah and many others, but a few years had elapsed before the Israelites forgot the covenant they had made and God called His prophet Malachi to testify against them and reprove them of their awful abominations. He charges them especially with the awful sin of covetousness, saying:

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"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for you shall be a delightsome land, saith the Lord of hosts." They were so blinded by sin that when God reminded them of how they had robbed him they were ready to ask "wherein have we robbed thee?" God's answer was, "In tithes and offerings." Because of their disobedience God had changed their blessings into cursings and said to them "Ye are cursed with a curse for ye have robbed me even this whole nation." The curses promised in Deut. xxviii. 15–20 were literally fulfilled. Instead of 'Blessed shalt thou be in the city, and blessed shalt thou be in the field, it was "Cursed shalt thou be in the city and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine and the flocks of thy sheep," etc. But, dear reader, notice how anxious God was to take away these curses from his people and to restore all the blessings promised more than a thousaud years before

to the faithful and obedient. O my brother, if you would have God do very much for you either spiritually or temporally, you must heed the command, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Upon the condition that you do your part God says; "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time in the field, saith the Lord of hosts. (See Mal. 3 : 8–12.) Would you like to have us give you a living witness of the fulfilment of this Scripture? A few years ago a friend of ours, a devoted Christian brother, L. G. Whitney, living at Hemlock, Mich., who had given largely to build a new church in his community and was giving largely in various ways wrote us as follows: "Two years ago the seed-corn in this country proved poor—not having sufficiently ripened the previous year. I saw an advertisement of a ninety days corn, and sent to Pennsylvania and obtained enough to plant eleven acres. It grew rapidly, and became tall and stout. When other corn was out of the way of the frost, mine was just beginning to fill. One day as I was walking through it, I realized that it could not come to maturity. I fell on my knees, and talked to my heavenly Father about it. I well remember how I addressed Him, saying: 'Father I have been deceived in this corn; according to the season and the nature of the corn it cannot ripen. But Father it is all in Thy hands, I have given myself and all I have into Thy care. It is only by Thy power that this field of corn can ever ripen. Thy will be done. I will not complain.' While

I was thus addressing Him, heavenly peace filled my soul. Frost after frost came, and froze ice as thick as a window-glass. My neighbors would say: 'What is the matter with Whitney's corn that the frosts do not kill it?' It stood like a green forest through all the frosts till it ripened. I never had such a crop of corn before or since. I know the Lord will answer the prayers of the faithful in heart, and 'no good thing will He withhold from them that walk uprightly.' " Reader, fear not to comply with the conditions and you will find God faithful to his word. We have proved it so again and again. And our experience and testimony is only one among thousands for, as we shall hereafter show, the same has been true among God's people in all ages in temporal, physical, and spiritual matters. He could not do it until they did their part by giving freely the tithes and offerings He had commanded. Much more might be said upon this subject but we feel that this is sufficient. We have shown that God required the Jews to devote about one-third of their income to religious purposes and that as individuals and as a nation He always blessed them with temporal prosperity when they kept His commandments and put their trust in Him. We have given you briefly not only the experience of the Israelites as a people but of Abraham, Isaac, Jacob, Moses, Joshua, Caleb, David, Solomon, Elijah, Elisha, Hezekiah, Daniel and the "three Hebrew children," Zerubbabel, Ezra and Nehemiah. If these wonderful examples of God's fidelity in providing for the temporal needs of His faithful children does not inspire faith in God for the good things of earth, we are unable to say what will. Lord, increase the consecration and faith of thy children and help them to honor Thy Word.

CHAPTER XI.

PROPHECIES CONCERNING THE LIBERALITY OF THE NEW TESTAMENT CHURCH.

The Old Testament Scriptures point to a period when the wealth of the world shall be laid at the feet of Jesus. The psalmist prophesied of the kingdom of Christ, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."Psa. 2 : 8. Again in praying for his son Solomon he shows his goodness and glory and great wealth as a type of Christ's kingdom in Psalm 72 : 4–17: He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. And he shall

live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised. There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."

Isaiah, with his spiritual vision and prohetic eye, saw the coming of Christ's kingdom and the great blessings both temporal and spiritual that should be ours. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." * * "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters

of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." (Isa. 2:2-5 and 4:2-6.) And of the joyful flourishing of Christ's kingdom he says: "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed

shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1-10.

Some of our readers may ask, "If all these promises and this wonderful prosperity is for us, why do we not see the fulfillment?" And surely enough, why do we not? The reason is plain. We do not claim it, we do not expect it or believe for it. Like the Jews, we have dishonored God by robbing Him of tithes and offerings and in not giving Him our whole hearts. All this prosperity is promised upon conditions, and the Christian church has failed to come up to the requirements of God's Word. We cannot expect God to bestow upon us the blessings He has promised, so long as we fail to honor Him with onr substance. People withhold their property from God for the same reason that they withhold their hearts. They do not believe that He will do what He promises to do. They are so blinded by unbelief that they fail to realize that every promise given to the patriarchs, and every promise given to the Jews and every prophecy relating to temporal, physical, and spiritual blessings were designed for us and for God's children through all time.

Again, Isaiah speaking of the wonderful prosperity to be given to the gentiles through Christ says: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst;

neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted." Isa. 49:8–11. And again, referring us to the example of Abraham and Sarah he says: "Hearken to me, ye that follow after righteousness, ye that seek the Lord, look unto the rocks whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Reader, do not allow the enemy to keep you from receiving the light and encouragement of faith that God has for you in this scripture: but be sure and obey God by looking as he bids. Consider well the reward of Abraham's faith. Study his life and see how wonderfully God prospered him. God says, "I CALLED HIM ALONE AND BLESSED HIM AND INCREASED HIM. We have already shown how wonderfully God did bless and increase him in gold and in silver, as well as the riches of His grace. But please read again, Gen. 12:1-3, Gen. 13:14-17, and fearing that some may fail to look up these references we quote again Gen. 17:1-8 which reads: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said uuto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a

father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." There were but very few of the Jews that lived and walked close enough to God to receive all the temporal prosperity that God had promised them if perfectly obedient. The same has been true of God's people in all ages of the world. Had the Israelites fully honored God in all things, He would have extended their territory to the uttermost parts of the earth, and their kingdom and nation would have endured through all time.

Ezekiel gives us a glorious prophecy of the rich blessings to be bestowed upon God's people in the gospel dispensation, in these words: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will

increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen." (Ezek. 36 : 25 - 30.) What words could more plainly show that all the promises of temporal prosperity given under the law were to be abundantly fulfilled to believing souls under the gospel dispensation? And yet notwithstanding such prophecies as these and the very words of our Master Himself: "Seek ye first the kingdom of God and His righteousness and all these things (temporal good) shall be added unto you," we find many who claim that the wonderful promises of prosperity given under the law are not for God's children now. How sadly has the enemy succeeded in blinding the eyes of the Christian church to its privileges–knowing well that by so-doing it would be to a large extent shorn of its strength for the work of carrying the gospel to all nations.

CHAPTER XII.

SHOULD CHRISTIANS PAY AS MUCH TO THE LORD'S WORK AS WAS REQUIRED OF THE JEWS.

The worship of the patriarchal and Jewish ages was full of types and shadows of good things to come; and when we see the shadow of an object we naturally look for the object itself. The ceremonial law pointed to a more glorious dispensation—one full of love and mercy. "The law was given by Moses but grace and truth came by Jesus Christ." (John 1:17.) This is the dispensation in which God promised to pour out His Spirit upon all flesh and is called, for this reason, the dispensation of the Holy Ghost. It had its birth upon the day of Pentecost and we see the results which followed. All were so filled with God's love that they "had all things common." Their property was all given up for the work of the Lord. It is certainly plain that God designed the Christian church to be an example of beneficence to all the world. The gift of Christ is the result of God's love. God loved and gave. Love naturally manifests itself, and if this dispensation is more glorious than the old and God's people have more of His love in their hearts than they had under the law, they will manifest more self-denial and give more freely to the cause of their Redeemer. Love will manifest the fruits of love in proportion to its *light* and *depth* and *intensity*; and one of the surest tests of love is a willingness to deny self for the sake of its object. One of the saddest features of modern Christianity is the lack of love that leads to the prevalence of

the belief that because we are not living under the law but under grace, God does not require as great liberality of us as He did of the Jews. No possible reason for this belief can be found *outside of the covetousness of the human heart.* All acknowledge that in other directions God requires more of His children to-day than He did of His ancient people; and that because of the hardness of their hearts and their lack of light, God suffered things in His servants in olden time that would be utterly inconsistent with a Christian life in our day. And no thoughtful, honest reader of the Scripture can deny that under the light of the Spirit given in this dispensation a fuller, deeper, more complete consecration of talent, time, and means is demanded of us than is anywhere taught in the Old Testament. This is just because of our increased light and opportunity and it is designed to increase our true happiness for God knows that the deeper our consecration the more gloriously he can reveal Himself to our hearts and the closer the communion of soul we can hold with Him; and so makes this demand of us for our own good. But He requires it for the sake of others also; because the work to be done by His children in the salvation of souls is greater than ever before. We find no place where the Jewish church was commanded to go and evangelize all nations but under the mighty outpourings of the Spirit promised unto us, God's command to us is, "Go ye into all the world and preach the gospel to every creature." And in order to obey this command we must not only provide for all the needs of gospel work at home, but also do our part to send out laborers to proclaim the glad tidings of God's love and mercy to all those who are without Christ in other lands.

God's *standard of liberality*, as laid down in the New Testament, for the Christian church, is a complete consecration of time and money (and by this we mean every moment and every dollar) to be used, to the very best knowledge, in the way that will *best glorify God, and rescue poor perishing souls from the eternal burnings.* Can it mean less than this to love God *with all the heart, might, mind,* and *strength* and our neighbors *as ourselves?* Has not our Savior taught us that our neighbor is any one to whom we have the opportunity to do good? Has He not said to us, "What shall it profit a man if he gain the whole world and lose his own soul?" And shall we not ask ourselves, What shall it profit me if I gain the whole world and other souls are lost that the means I have wasted or hoarded might have redeemed for God and heaven? O, for such a humbling of the church before God that she shall cease to ask like Cain, "Am I my brother's keeper?" and ask instead, How can I accomplish most in the salvation of souls? O, for light to flash upon hearts that will reveal to them the awful selfishness that will appear so terrible in the judgment! The baptism of the Holy Ghost, so necessary to fit our own hearts for heaven and to reveal to us the value of souls, is the privilege of every believer but it can neither be received or retained when we harbor any other motive than the glory of God and the salvation of others. Can it mean less than such a consecration as we have mentioned to be a "*living sacrifice*, holy and acceptable unto God" as our "reasonable service?" Can we realize that we are not our own but are bought with a price and yet use as our own that which God has entrusted to our care?

To show that our convictions are not only in harmony with the word of God but with spiritual minds in

different denominations, we quote the following from well-known authorities:

Rev. George Muller of Bristol, England:—"Many of God's children have not only no desire that all they have should be the Lord's if he should call for it, but they have not reached even so far as Jacob had, who did not live under the present dispensation, and who, at the dawning of spiritual light, said to God, 'Of all that thou shalt give me I will surely give the tenth unto thee.' They do not give even the tenth part of all the Lord is pleased to give them back again to him. They can readily lay out $20,000 in the purchase of a house, $500 per year for the education of each of their two or three sons, keep many servants besides, and live in other respects in proportion to this, and spend, strictly speaking, not $250 directly for the work of God or for the suport of poor saints or in feeding hungry unconverted persons near them who cannot earn their bread. What is the consequence? As they live more for themselves, or for their children than for God, so they are not really happy in God, as one real end for which He has left them here on earth is lost. But this has not merely to do with the rich or the middle classes of the children of God but even with the poorer classes. The Christian man with a small salary, or a small business, or the journeymen who only earns his wages, says, 'I have so little, I cannot spare anything, or if anything, it can be only the merest trifle.' And what is the result? Either all, or almost all, is spent on himself or that which is not needed is put by for other days. The consequence is, that such individuals are not happy spiritually, and often also as they are not faithful over the little with which God is pleased to entrust them, He connot entrust them with more,

unless He does, as He did to Israel, (Psalm cvi: 15), in the way of chastisements, and send leanness into their soul, or to lead them to see the vanity of such things. Often also, both in the case of the poorer, the middle, and the richer classes, God is obliged to send sickness, heavy loss of business, etc., in order that He may take from His children what they would not *gladly, constrained by the love of Christ*, lay down at His feet."

Independent:—"If the Jew was bound by law to render to the Lord his tenth, three or four times over, the Christian, who owes all he is and has to the Lord, is bound by love. The Christian is a steward entrusted with the manifold gifts of God, both temporal and spiritual, and it is required as it is expected of stewards, that they will certainly have to give an account. In our judgment the next great revival of religion which sweeps over this land, if one ever does come, will be marked by a consecration of wealth to God and His cause in the earth. For either the wealth of God's people must be consecrated in a far greater degree than it is now, or it will prove a curse and a millstone about our necks."

Religious Telescope:—"Consecration of money is one of the providential demands upon the church of our day. In olden times the Lord demanded large contributions from his people for the maintenance of his house and its service. In our time the Lord's house is to be established and maintained everywhere. In olden times the demand for temporal offerings was under the law. In our times money-consecration is the pleading demand of all the events and signification of Calvary. With this truth fully understood by all followers of Christ, the gospel could be preached in every city and town on the globe within the remaining years of the nineteenth century." Reader, do not those words rouse you to do

your part in so glorious a work? O, may God pity the blindness of His children and rouse them to an awful sense of their responsibility.

Bishop Geo. D. Gillespie, of the Protestant Episcopal Church:—"As to Christianity belongs, in its fundamental truths, a far more impressive development of true love of God to man and the tender relations of his Providence, the liberality of the Christian Church should far exceed the financial obligations of the Jewish Church."

Rev. J. B. Cranfill, Editor of *Texas Baptist Standard:*—"We have never believed that the Christian dispensation was in any sense a continuation of the Jewish dispensation, but beyond doubt our obligation to contribute to the Lord's work is greater than was theirs.

United Presbyterian:—"The divine Word and enlightened reason leaves no room to doubt that the liberality of the Christian Church should, at least, equal that of the Jewish Church."

Rev. W. F. Cowles:—"Is the gospel of less value than the law? Was it more important that the Jewish worship should be maintained on Mt. Moriah, than that the gospel of the Son of God should be preached in all the world? Was the Jewish worship more positively commanded than the command of Christ 'Go into all the world and preach the gospel to every creature?' * * * Should a Christian be less liberal than a Jew? If the gospel is designed to confer greater benefits upon man and bring higher glory to God than the Jewish worship, if it originated in the infinite love of the Father and is revealed in the infinite benevolence of Christ, can we exhibit the true spirit of Christianity and be less benevolent than the Jews?"

Rev. N. Wardner, former editor of *Wesleyan Metho-*

dist:—"The gospel of Christ originated in infinite beneficence, and is calculated to inspire the hearts of those who personally accept the salvation it proffers with a spirit of generous devotion which lays body, soul and spirit, time, talents and means, under contribution to its interests. Benevolence in the support of gospel interests and institutions is one of the essential truths of gospel teaching. The ever-glorious fact that gospel salvation is free to personal acceptance, coming to the seeking, anxious heart 'without money and without price,' does in no way argue that the saved are not under most sacred obligations to give of their temporal means to carry forward its triumphs in the enlightenment of the world and the salvation of men. * * * It is very clear that God contemplates prosperity where there is a spirit of sacred devotion to the instrumental support and furtherance of his own cherished purposes of blessing toward men. While the gifts are to be proportionate to this prosperity, they are clearly to limit the common necessities of life to reasonable demands, and to deposit the surplus in God's saving bank, to be drawn upon as he shall indicate the specific demand. The relation of the amount of this 'laying by' to the amount of the weekly income depends upon the circumstances of prosperity already enjoyed and weekly perpetuated. In some instances, instead of one-tenth of the income, possibly the entire income, and possibly even more than the entire weekly income will not more than meet the full demands of that week of gospel duty and devotion."

Rev. L. B. Kent, former Editor of *Banner of Holiness:* —"To your question, whether Christians should give as liberally as did God's people under the Law, I answer, *emphatically yes and more liberally.* Under grace, and in

full enjoyment of salvation, and all Christian benefits, privileges, and hopes, we should give freely, more in proportion to ability, than was demanded under the law."

Golden Censer:—"Surely God's taking his children out of tutelage, and putting them upon a plane of responsibility, with Himself, for the conversion of the world, relieving us of the letter of the law as to tithes, and leaving what we are to do in this great field a matter of love and appreciation, cannot diminish the amount we ought to give for His cause."

Rev. B. F. Haynes, Editor of *Tennessee Methodist:*—"Yes, the liberality of the Christian church should certainly equal the financial obligations of the Jewish Church."

Commissioner Railton for General Wm. Booth:—"We perfectly agree that the people of God should pay as liberally as ever the Jews did into the Lord's treasury. But we consider the representation that they only gave tithes outrageously incorrect. The system of the Law was throughout one of love and the Lawgiver supposed all along that His people would be eager to make all sorts of offerings on the most liberal scale, in addition to the tithe charged on the land which was simply an equitable arrangement with the Levites, who were left without land. We believe it is common enough for soldiers to contribute from one-sixth even up to one-half of their weekly earnings, besides several hours of their time evening after evening all the year."

Capt. R. Kelso Carter:—"The God who provided for the Jew provides for the Christian; and the source of every good gift is from above. I fail to see the faintest possible ground in analogy, in dispensation, or in anything whatever for the notion that we of this century of

grace are less indebted to the Lord than those who lived under Moses. Grace forgave the debt of sin; but we read of the early disciples laying by their offerings on the first day of the week: and if we are not wholly blinded by custom and prejudice we will be obliged to acknowledge that the apostolic church actually started out as a holy commune. The expression in the creed, 'the communion of the saints,' unquestionably refers to this faith and practice of the early Christians, and if we to-day are obliged by circumstances to do anything less than that *wholesale devotement of our all*, truly we must be ensnared by the devil, if we step back forty centuries in an effort to get below even Moses and his tenth."

Rev. Daniel F. Bradley, D. D., of the Congregational Church:—"I believe in systematic and liberal giving in the Christian church, giving much more liberal and systematic than the Mosaic, for the reason that in view of the unspeakable gift of Jesus Christ, we have an infinitely greater motive for giving than the men who lived under the Mosaic dispensation."

Rev. Wm. McDonald, D. D., former Editor of the *Christian Witness:* "God required one *tenth* of the Jews over and above their *free-will* offerings. And never were a people more free from paupers, or more blessed of God. God requires as much of the Christian as He did of the Jew. As the Christian system is broader, richer, deeper, requiring more for evangelism, which the Jew never attempted, our gifts must be correspondingly greater. God does not restrict us to one tenth, but commands us to give as God has prospered us. One tenth is the *minimum;* 'as God has prospered us', is the *Maximum.*"

The General Conference of the Free Methodist

Church at its session (in 1886) passed the following resolution:

"Whereas the Word of God declares that covetousness is idolatry; and

Whereas, the cause has been greatly hindered among us by this sin on the part of some of our people; and

Whereas, we believe that many among us are ignorant of the teachings of God's Word concerning their duty in the matter of supporting the gospel, the poor, and carrying forward the Redeemer's cause on earth; therefore

Resolved, that it is the sense of this Conference that our people should be taught that in order to be consistant with the teachings of God and their own profession, they should pay at least one tenth of their income into the treasury of the Lord. And in order to give 'as God prospers them,' many must do much more than this."

Rev. Josiah Strong, D. D.:—Christians generally hold that God has a thoroughly real claim on some portion of their income, possibly a tenth, more likely no definite proportion; but some small part, they acknowledge, belongs to him, and they hold themselves in duty bound to use it for him. This low and unchristian view has sprung apparently from a misconception of the Old Testament doctrine of tithes. God did not, for the surrender of a part, renounce all claim to the remainder. The Jew was taught, in language most explicit and oft-repeated, that he and all he had belonged absolutely to God.

God's claim to the whole rests on exactly the same ground as his claim to a part. As the Creator, he must have an absolute ownership in all his creatures; and, if an absolute claim could be strengthened, it would be by the fact that he who gave us life sustains it, and with

his own life redeemed it. 'Ye are not your own; for ye are bought with a price.'—1 Cor. vi., 19, 20. Manifestly if God has absolute ownership in us, we can have absolute ownership in nothing whatever.

When the Scriptures and reason speak of God's ownership in us they use the word in no accommodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of his own. It means that, since our possessions are his property, they should be used in his service—not a fraction, of them, but the whole. When the Lord returned from the far country, to reckon with his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held his servants accountable for both principal and interest—'mine own with usury.' Every dollar that belongs to God must serve him. And it is not enough that we make a *good* use of our means. We are under exactly the same obligations to make the *best* use of our money that we are to make a *good* use of it; and to make any use of it other than the best is a maladministration of trust. Here, then, is the principle always applicable, that *of our entire possessions every dollar, every cent is to be employed in the way that will best honor God.*

An attempt to regulate personal expenditures by this principle affords opportunity for fanaticism on the one hand and for self-deception on the other; but an honest and intelligent application of it will avoid both.

Surely, it is right to supply our necessities. But what are necessities? Advancing civilization multiplies them. Friction matches were a luxury once, a necessity now. And may we allow ourselves nothing for the comforts and luxuries of life? Where shall we draw the line between justifiable expenditure?

The Christian has given himself to God, or, rather, has recognized and accepted the divine ownership in him. He is under obligations to apply every power, whether of mind, body, or possessions, to God's service. He is bound to make that service as affective as possible. Certain expenditures upon himself are necessary to his highest growth and greatest usefulness, and are, therefore, not only permissible, but obligatory. All the money which will yield a larger return of usefulness in the world, of greater good to the kingdom, by being spent on ourselves or families than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise, is misapplied; and, if it has been done intelligently, it is a case of embezzlement.

A narrow view at this point is likely to lead us into fanaticism. We must look at life in its wide relations and remember that character is its supreme end. Character is the one thing in the universe, so far as we know, which is of absolute worth, and therefore beyond all price. The glory of the Infinite is all of it the glory of character. Every expenditure which serves to broaden and beautify and upbuild character is worthy. The one question ever to be kept in mind is whether it is the wisest application of means to the desired end. Will this particular application of power in money produce the largest results in character?

But what of the beautiful? How far may we gratify our love of it? A delicate and difficult question to answer, especially to the satisfaction of those living in the midst of a luxurious civilization. Our guiding principle holds here as everywhere, only its application is

difficult. Art has an educational value in our homes and schools and parks and galleries; but how far may one who recognizes his Christian stewardship conscientiously go in the encouragement of art and the gratification of taste? If every man did his duty, gave according to ability, there would be abundant provision for all Christian and philanthropic work and substance left for the patronage of art. But not one man in a hundred is doing his duty; hence those who appreciate the necessities of Christian work must fill the breach; are not at liberty to make expenditures which would otherwise be wholly justifiable. Many expenditure are right abstractly considered. That is, would be right in an ideal condition of society. But the condition of the world is not ideal; we are surrounded by circumstances which must be recognized exactly as they are. Sin is abnormal, the world is out of joint; and such facts lay on us obligations which would not otherwise exist, make sacrifices necessary which would not otherwise be binding, forbid the gratification of tastes which are natural, and might otherwise be indulged. Thrice true is this of us who live in this great national crisis and world emergency. It is well to play the violin, but not when Rome is burning.

God has laid upon Christian nations the work of evangelizing the heathen world. He has laid on us the duty of Christianizing our own heathen, and under such conditions that the obligation presses with an overwhelming urgency. If this duty were accepted by all Christians, the burden would rest lightly upon each; but great multitudes in the church are shirking all responsibility. So far as the work of missions is concerned, these members of the household of faith are loungers. The unfaithful many throw unnatural bur-

dens on the faithful few. Under these circumstances he who would be faithful must accept sacrifices which would not otherwise be his duty. That is, the principle always and everywhere applicable, that we are under obligations to make the wisest use of every penny, binds him to a use of his means which, if every Christian did his duty, would not be necessary. Notwithstanding all the sacrifices made by some, there are vast multitudes, which the established channels of beneficence have placed within our reach, who are starving for the bread of life. As long as this is true, must not high uses of money yield to the highest?

The general acceptance, by the church, of the Christian principle that every penny is to be used in the way that will best honor God, would cause every channel of benevolence to overflow its banks, and occasion a blessed freshet of salvation throughout the world. 'But,' says some one, 'that principle demands daily self-denial.' Undoubtedly; and that fact is the Master's seal set to its truth. 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.'—Luke ix, 23.

One who believes that every dollar belongs to God, and is to be used for Him, will not imagine that he has discharged all obligation by 'giving a tenth to the Lord.' One who talks about the 'Lord's tenth,' probably things about 'his own' nine-tenths. The question is not what proportion belongs to God? But, having given all to Him, what proportion will best honor Him by being applied to the uses of myself and family, and what proportion will best honor Him by being applied to benevolent uses? Because necessities differ this proportion will differ. One man has a small income and a large family; another has a large income and no family

at all. Manifestly the proportion which will best honor God by being applied to benevolence is much larger in the one case than in the other. God, therefore, requires a different proportion to be thus applied in the two cases. If men's needs varied directly as their incomes, it might, perhaps, be practicable and reasonable to fix on some definite proportion as due from all to Christian and benevolent work. But, while men's wants are quite apt to grow with their income, their needs do not. A man whose income is five hundred dollars may have the same needs as his neighbor whose income is fifty thousand."

Dr. John Harris in his work on *Mammon:*—"It was the design of Christ, in redeeming and saving His people by the sacrifice of Himself, to convince them that His interest and theirs were identical, that He and they were one, that to enjoy any prosperity distinct from the prosperity and glory of His kingdom was impossible. And by further proposing to employ their instrumentality for the enlargement of His kingdom, He intended to give them an opportunity of evincing their love to His name, and of consecrating all the means they could abstract from the necessary demands of time, to the great cause of salvation. It was only warrantable to expect that the exhibition of His love, and the claims of His kingdom, coming with full force upon their hearts, would overwhelm all worldly considerations; that they would bring forth their wealth, and present it with the ardent devotion of an offering; that henceforth they would desire to prosper in the world only that they might have the more to lay at His feet; that they would instantly devise a plan of self denial, each one for himself, the object of which would be to augment to the utmost their contributions to His cause; that nothing

but the fruits of such *self-denial* would be dignified with the name of Christian charity; and that the absence of such self-denial, and the consequent fruits of it, would be would be regarded as a forfeiture of the Christian name; that the church * * would feel that she had, that she could have, no interest apart from His, that all her worldly possessions belonged to Him, and that she would gratefully and cheerfully surrender them to Him, wishing that for His dear sake they had been ten thousand-fold more."

"By dedicating ourselves wholly to God we become wedded to His infinite riches, uniting ourselves to His infinite beauty, allying ourselves to his infinite excellence. Giving our all to God, and receiving God in return so that henceforth all His infinite resources, His providence, His Son, His Spirit, His heaven, He Himself, all became ours to the utmost degree to which we can enjoy them. We ought to repeat the act every time we think of this. We ought to do this the more readily, because it is our privilege, and because God is pleased to accept it and thus make a consecrated channel of blessedness to others. Besides, God requires all the benevolent agency of earth and of heaven to be put in motion, in order to do justice to the purpose of His love.

Then Christian liberality would have a blessed influence on our own enjoyment. By taking from the flesh the means of self-indulgence, it would exalt the spirit and enoble our character, and identify us with all the good and the glorious of all ages. 'Devise liberal things, and by liberal things shall ye stand.' Taste the luxury of doing good, and you will regret that you began so late. You would be conscious of a delight that the angels might be glad to share. The state of

the church, and of the world, require that all men should cultivate this heavenly benevolence. The calls are universal, let the devotedness be complete.

The Christians of apostolic time call for it. A selfish Christian was a contradiction of which they were happily ignorant. They had the secret of giving up all. Besides 'they took joyfully the spoiling of their goods.' They gave away to others instead of consuming it on their lusts. The vision of heaven was in their eye, and till they reached it the Lord had engaged to supply their wants; hence, they were saved from doubts and fears that attach so much to the selfish piety of the present day. Hence they were vigorous, holy, happy.

O, then, by the mercies of God; by the riches of His goodness and grace; by the sacredness of His commands; by the credit of our holy religion; by the love of Christ; by His self-denial and deep humiliation; by the mystery of His love which led Him to become obedient unto death;—by all these, and many other motives, I beseech you to devote your whole being to the glory of Him to whom your more than all is due. Devote yourself to help to lift up bleeding and yet blood-bought humanity.

The Father, the Son, and the Holy Ghost, unite in urging you to bring forth your property and lay it upon the altar of Christian sacrifice.

Are you a stranger to self-denial in the cause of charity? Then true benevolence has yet to begin with you. There is no benevolence without self-denial. By lawful industry *get* all you can; by prudent economy and self-denial *save* all you can; and by the love you have to God and man *give* all you can. 'He that soweth bountifully shall reap also bountifully.' 'And the Lord loveth the cheerful giver.' "

Gold and the Gospel, by Rev. H. Constable:—"We are not prepared to find that the gospel of Christ will ask less than the law of Moses in the matter of contributions to the cause of God. * * * There are reasons for liberality now which never existed before, and it ought to be exercised in a degree far exceeding the measure of former times. The light which Christianity pours into the mind on the great questions of time and eternity, requires that we should put forth efforts and make sacrifices to render time subservient to the interests of eternity, such as never were made before. The views which the gospel gives of the comparative value of the body and the soul should inspire an earnestness and self-denial in the salvation of souls, which could not have been expected under darker dispensations. The obligations under which Christians have been laid to Jesus, the author and finisher of their faith, should rouse to doing and suffering in His cause altogether new in the earth. His life and death are an argument which should tell on the heart as none ever told before. His honor should be an object for the promotion of which all His followers should feel they could never do enough. His command should come upon them with a power which they would feel it to be impossible to withstand. He died for us, and we should live to Him. He gave Himself for us, and what shall we withhold from Him? What shall we render to the Lord for all His benefits? This is Christianity. What saith it on the giving of our substance to the Lord? Shall its claims be supposed less than those of the law? If Abraham gave a tenth, and Jacob a tenth, and Moses required a tenth, or a fifth, or a third, what saith the gospel of Jesus? * * * It is not indifferent whether this shall be greater or less than it was of old. It is jealous of its own honor. If there be a falling back even to the

calculations of the law, the gospel is treated injuriously. If there be satisfaction of mind with the old truth, and if it be felt that when this is given we have come up to the mark of duty, and need go no further, Christ holds Himself dishonored. But suppose even this to be withheld, suppose an argument constructed out of the very generosity of Christianity, that we need not give anything, or that we may give less now than they did in the old times, how must such a spirit be regarded by our divine Redeemer? Are we to wonder if He shall address to such the withering words, 'Thou wicked and slothful servant?' Christ has not reduced His claims, although He makes no bargain with His followers. He expects that we shall say, 'The love of Christ constraineth us.' And He says by His apostle, 'Every man, as he purposeth in his heart, so let him give; not grudgingly nor of necessity: for God loveth a cheerful giver.'

With these general principles in view, let us look at the transactions of the day of Pentecost, as illustrative of the generous spirit which the gospel inspires. It was a day of great expectation. 'When the day of Pentecost was fully come, they were all with one accord in one place.' * * * It was therefore a day of powerful impressions. As the apostles preached Christ, told of His life and death and resurrection, the hearts of the audience were smitten. Deeply convinced of sin, they cried out, 'Men and brethren, what shall we do?' But they were enlightened by the same power that convicted them. They saw and owned themselves the murderers of the innocent Jesus, but in His blood which they had shed they saw a fountain opened that cleanseth from all sin. Into that fountain they went by faith, and were made clean. Nobly they avowed their convictions. 'They that gladly received his word were

baptized: and the same day there were added unto them about three thousand souls.' And now look at this redeemed company. What distinguished them? 'They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' It was no mere momentary excitement. It was a thorough, a sound, and proved to be a permant work of the Spirit. But there was one feature of their case and character which here deserves our particular attention as directly bearing on our great subject. 'All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need.' * * * Especially does this transaction show us what was to be expected under the new dispensation. Thus it opened, and thus it was to progress. O! why have not scenes like these been frequent or constant? The Spirit has been grieved. The body of a cold profession has been left, but the warm spirit of the gospel has been driven away. The kingdom of God is among us in word, but not in power. How cheering to contemplate this scene with which the gospel economy opened! The selfishness of the human heart was overborne. Love took possession of the minds of the disciples. Zeal for their Master's cause and honor inflamed them. Theirs was a spirit equal to the occasion to which God had called them. And it was to themselves a blessed season. 'Continuing daily with one accord in the temple, and breaking bread from house to house, they did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved.' When we do our duty and act faithfully, we have our reward. These disciples enjoyed it in their own bosom richly, and in

the prosperity that attended the cause that was dearer to them than life. * * * Thus Christianity opened, and now we apply the argument. What are we to expect from those who yield themselves up to the dominion of Christ? In the light and under the impression of the day of Pentecost let the answer be given. Has Christianity reduced its demands on the generosity of its disciples? Are they expected to give more or less to the cause of God than did Abraham, Jacob, and Moses? If a tenth was the least under former economies, shall that suffice now? Shame would not permit us to say it ought. 'Ye are not your own, ye are bought with a price; therefore glorify God in your body and spirit, which are His.' * * * It were a slander on the gospel to suppose it lowers the claims of Christ and His cause. No, no; it elevates and enlarges them; and, like itself, it raises all who truly receive and consistently obey it to a high, holy, and honorable standing before God and men, where, with the cross full in view, they ask, 'What shall I render to the Lord for all His benefits?'"

Our Country:—"The law of tithes was given when the race was in its childhood, and the relations of money to the kingdom of God were radically different from what they are now. The Israelite was not held responsible for the conversion of the world. Money had no such spiritual equivalents then as now; it did not represent the salvation of the heathen. The Jew was required simply to make provision for his own worship; and its limited demands might appropriately be met by levying upon a certain proportion of his increase. Palestine was his world and his kindred the race; but, under the Christian dispensation, the world is our country, and the race our kindred. The needs

of the world to-day are boundless; hence, every man's obligation to supply that need is the full measure of his ability."

Lessons of Holiness, p. 209:—"Under the old law the Jews gave one tithe of their increase to religion, and perhaps another to the poor. In general, we can do no less and keep up with our prosperity. The greater the prosperity, all things considered, the greater the per centum ought to be. Indeed, many are so situated that their whole net income should be set apart to beneficence."

Christ Crowned Within, p. 74:—"Christ within imparts the desire and willingness and power to freely give. He cheerfully met every demand necessary to human salvation. Though rich, b coming 'poor.' Though honored, becoming of 'no reputation.' Though above pain, yet becoming subject to suffering and death. All of this He cheerfully did for others, even 'enemies,' and to those who fully follow Him He grants a like spirit. Pinch-faced Stinginess, and weak-kneed Inability to Give, always retire when 'Jesus comes'; for to all in whom He reigns He gives power to cheerfully give according to ability. The power which the indwelling King imparts includes all NEEDED spiritual, physical and financial strength."

A wonderful manifestation of just such a consecration of means to God as is here advocated is found in the example of the early Christian church to which reference has already been made. Any person that reads the Bible can easily see that the liberality of God's children immediately after the day of Pentecost was ahead of anything ever known in the Jewish church. We read in Acts 2:41-47, "Then they that gladly received his word were baptized: and the same

day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." and in Acts 4:31-37, "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." We find among Bible students a difference of opinion as to whether these scriptures imply an absolute commun-

ism of property. (See Commentaries on Acts 2:44, 45, by Henry, Scott, Doddridge, Burkitt, and Clarke.)

But all agree that at least all those that had any more than was needful to provide for their present necessities, sold it and gave the proceeds to the apostles for distribution to those that were in need. The fact that they broke bread "from house to house" seems to imply that they did not sell the houses in which they lived. In either case the spirit of self-denial manifested by these early Christians was God's idea for the New Testament church. Yet no Bible student will suppose that God intended His children in all ages and under all circumstances to sell all their possessions and give away the proceeds at once. Its being done at this time was the result of an especial demand. As a result of the remarkable outpouring of the Holy Spirit thousands who had come up to Jerusalem to attend the feast, were detained longer than they had intended and in order to provide for their needs, their brethren sold their possessions, and placed what they received in the apostles' hands to be used for this purpose. That it was not the custom under other circumstances, is evident from 1 Cor. 14:1, 2, and other Scriptures to which I have already referred. Yet none will deny that if God's people to-day were filled with the Spirit, as were those early saints, they would be willing, should the need occur, to do as they did. Yet how many would stand the test? The needs of God's cause to-day are as great as then; but this need is a constant one and can best be supplied by obeying the rules given by Wesley to make all we can to the glory of God, and save all we can and give all we can. But in order to make all we can to the glory of God requires in many cases the investment of capital which would of course be impossible if we continually

gave to others all that remained above our own present necessities. But this should be made no excuse for covetousness. Reader, if there would be any unwillingness to part with all in your possession *now* if God should require it, then be sure that you are not prepared to use what you have with an *eye single to God's glory*. And if you do not do this you are violating His express commandments. How then can you expect to be found well-pleasing in His sight? For the sake of your own soul and the souls of others take to your heart some of Wesley's burning words of exhortation. To those who think they can *afford* to gratify self to any extent he says: "This is the quintessence of nonsense. Who gave you this addition to your fortune? Or (to speak properly) *lent* it to you? To speak more properly still, who lodged it for a time in your hands as His stewards, informing you at the same time, for what purpose He intrusted you with it? And can you afford to waste your Lord's goods; for every part of which you are to give an account? Or, to expend them in any other way than that which He hath expressly appointed? Away with this vile diabolical cant! Let it never more come out of your lips. This *affording* to rob God, is the very cant of hell. Do not you know that God intrusted you with that money, (all above what buys necessaries for your families,) to feed the hungry, to clothe the naked, to help the stranger, the widow, the fatherless; and indeed, as far as it will go, to relieve the wants of all mankind? How can you, how dare you, defraud your Lord, by applying it to any other purpose?" And to lovers of money he says: "But is there no way, you may ask, either to prevent or to cure this dire disease? There is one preventive of it; which is also a remedy for it: and I believe there is no other under heaven. It is this:

after you have *gained all you can*, and *saved all you can*, wanting for nothing; spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life; or indeed, for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. Secondly, *hoard nothing. Lay up no treasure on earth, but give all you can; that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches.*

Let me add one word more. After having served you between sixty and seventy years; with dim eyes, shaking hands, and tottering feet, I give you one more advice before I sink into the dust. Mark these words of St. Paul: 'Those that desire (or endeavor) to be rich (that moment) fall into temptation:' yea, a deep gulf of temptation, out of which nothing less than almighty power can deliver them. 'They fall into a snare;'—the word properly means *a steel trap*, which instantly crushes the animal taken, to pieces;—'and into diverse, foolish, and hurtful desires, which plunge men into destruction and perdition.' You, above all men, who now prosper in the world, never forget these awful words! How unspeakably slippery is your path! How dangerous every step! The Lord God enable you to see your danger, and make you deeply sensible of it! Oh may you awake after His likeness, and be satisfied with it! Permit me to come a little closer still. Perhaps I may not trouble you any more on this head. I am pained for you that are 'rich in this world.' Do you give all you can? You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You that receive two

hundred, and spend one, do you give God the other hundred? If not, you rob Him of just so much. 'Nay, may I not do what I will with *my own?*' Here lies the ground of your mistake. It is not your *own.* It cannot be, unless you are Lord of heaven and earth."

We quote the following from Barnes' Notes: "Right feeling will desire property only as the means of promoting happiness and producing thanksgiving to God. They who truly love their children and their friends will wish them to be successful in acquiring wealth only that they may have the means and the disposition to alleviate misery, and promote the happiness of all around them. No one who has true benevolence will desire that any one in whom he feels an interest should be enriched for the purpose of living amidst luxury, and encompassing himself with the indulgence which wealth can furnish. If a man has not a disposition to do good with money, it is not true benevolence to desire that he may possess it."

And we wish to add a few words here especially to those who acknowledge that what they have is not their own but belongs to God and that they are in duty bound to use it for Him, yet continue to gratify self while God's cause trails in the dust for lack of the means they are withholding. O, think you! what became of Ananias and Sapphira because they claimed that they had given to the Lord all that was in their possession when they knew they had reserved a part for their own selfish use? Are not thousands to-day claiming to be all the Lord's and to have all their property on the altar, who when God calls for it keep back a portion of the price? Would not Peter say to these also, "Thou hast not lied unto men, but unto God?" (See Acts 5:4.) For certainly they do not give to God what they say they do.

Surely no such pretense of consecration as this will ever satisfy our Heavenly Father. On this point we quote from "The Christian's Secret of a Happy Life," page 52, as follows: "All Israel would have been aghast at the man who, having once given his offering, should have reached out his hand to take it back. And yet, day after day, earnest-hearted Christians, who would have shuddered at such an act of sacrilege on the part of the Jews, are guilty in their own experience of a similar act, by giving themselves to the Lord in solemn consecration, and then through unbelief taking back the consecration which they had given." God wants a liberal people. He says in Luke 6 : 30–31, "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise." If all professed Christians would live up to this "golden rule" there would be no lack of means to carry forward the work of the Lord, and none of God's children would suffer for the needful things of this life. When we are in need we would be glad to have others help us. Even the unsaved in case of danger will call upon God for help. How ready then ought we to be to help others when we have the opportunity. To do as we would have others do to us includes every Christian duty. What a responsibility such a command as this places upon God's children in this world. He calls us stewards and a steward is one that does business for another. All that we may have then in our possession belongs to God and as those that are doing business for Him we are under the most sacred and binding obligations to use every penny of it as He directs. If we see our brother in need of daily food and fail to relieve him by supplying him with the necessaries of life, we are not in favor

with God for "whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And if we refuse to help our brother in time of need, we must expect that God will refuse to help us. But it is not enough that we help those who are of the "household of faith" alone, for the command is to do good unto all men. If we then see even a stranger suffering for any of the necessaries of life and we have the love of God in our hearts we will look upon him with compassion and treat him just as our Savior would if He were in our place. If the Christ nature is in us it will manifest itself to the poor and needy around us. If they are sick or in prison, we will minister unto them. And much more, will we do all in our power to help those whom we know are perishing for want of the *bread of life*? The very fact that such a liberality as the Word of God so plainly teaches is considered *impracticable* if not *impossible* by the mass of professed Christians to-day only shows how far the church has drifted from what it was during the apostolic days and the century following. Of this fact there is abundant evidence.

We have already referred to the example of the saints at Jerusalem after the day of Pentecost. Now let us notice the liberality manifested by the Christians at Antioch while St. Paul was preaching there. We read: "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt

in Judea; which also they did, and sent it to the elders by the hand of Barnabas and Saul."—Acts 11:27-30 Notice that every man gave *according to his ability.* Members of the Jewish church could not do any more than that, and but very few in the professed church of Christ to-day come anywhere near doing as much. It does not say that some, or even many, put *every man* gave according to his ability. We would to God this were true to-day, even among professors of holiness.

Again, we find by reference to 2 Cor. 9:1, 2, that the liberality of the church at Corinth was so great that Paul had boasted of them in this respect and so their zeal had been the means of moving others to give freely of their substance for the poor saints in Judea. The Macedonians also, (See 2 Cor. 8:1-5) though poor themselves in the things of this life, had so much of the grace of God that they were willing to give not only according to their ability but even beyond their power. Dr. Clarke says of them: "In their liberality they had no *rule* but their ability; they believed they were bound to contribute all they *could;* and even *this* rule they transgressed: for they went beyond their power; they deprived themselves for a time of the *necessaries of life*, in order to give to others who were destitute even of *necessaries.*" They had the spirit of their blessed Savior and obeyed the teaching of St. Paul in esteeming others better than themselves. They looked not every man on his own things but every man also on the things of others. (See Phil. 2:4.) They realized that it was more blessed to give than to receive, and according to the promises of God we doubt not but they afterward prospered more than if they had withheld their gifts at this time.

That the same spirit of love and benevolence that prevailed on the day of Pentecost, continued in the

Christian church during its primitive power and glory is evidenced by the testimonies of several of its early writers. Ireneous, who wrote about 140, says: "They who live under the liberty of the gospel give all to the Lord's use." Justin Martyr, about the middle of the second century, says, "We who formerly valued our money and estate above everything, do now put them into a common stock and distribute to those that are in need." Tertulian, about the close of the second century, says: "Our brotherly love continues, even to the division of our estates; which is a test few brotherhoods will bear, and which commonly divides the nearest relations among you. But we Christians look upon ourselves as one body, animated by one soul; and being thus incorporated by love, we can never dispute what we are to bestow upon our own members." (Reeves' Apol., vol. 1, p. 335-7. London Ed., 1709.) Again he says (pp. 366-7): "Is it any great wonder that such charitable brethren as enjoy all things in common, should have such frequent love feasts? We think all is gain that is laid out in doing good. When therefore, we are at the charge of an entertainment, it is to refresh the bowels of the needy."

Should any question the veracity of these witnesses it should be remembered that these works were written in defense of Christianity with the distinct understanding that their statements would if possible, be contradicted by their enemies. On the other hand we find they were the rather established by the following testimony of a heathen writer about A. D. 150. He says: "The legislator of the Christians persuades them that they are all brethren. They adore their crucified Teacher, and conform their lives to His laws. They despise riches; every thing amongst them is common." From

these same writers we learn that this holding "all things in common" was simply regarding their property as not their own, but all the Lord's, and themselves as His stewards, appointed to manage it for the comfort of His family—the household of faith, and for the furtherance of His cause. Justin Martyr, in the latter part of his Apology, says: "The wealthy and the willing, for every one is at liberty, contribute as they think fitting, and this collection is deposited with the bishop, and out of this he relieves the orphan and the widow, and such as are reduced to want by sickness or any other cause." And Tertullian in the same chapter from which we have already quoted testifies: "That kind of treasury which we have, is not filled with any dishonorable sums as the price of a purchased religion; every one puts a little into the public stock, commonly once a month, or when he pleases, and only on condition that he is both able and willing, for there is no compulsion upon any." In the light of this explanation we plainly see that when he says in the very next paragraph, "our brotherly love contiuues even to the division of our estates; among us all things are in common," he means no cold-hearted compulsory community of goods but that because their hearts were filled with the love of Christ they counted themselves and all that they had as the Lord's—to be freely spent in His service as need occurred.

Reader, in the face of the accumulated evidence we have given can any candid mind question but that God expected His children to give more liberally in this dispensation than when under the law of Moses?

CHAPTER XIII.

SHOULD CHRISTIANS TITHE THEIR INCOME AND GIVE SYSTEMATICALLY?

We find two classes of God's professed children that answer this question in the negative. The one class claims that we are not under obligation to give as much as the Jew, and that tithing was a part of the ceremonial law and in no sense binding upon us. These we have already answered. The other class claim to believe that all they have is the Lord's and consecrated to Him but that He has left it entirely to their own option as to how much they should give. To the objections of this class we answer, We have already shown in our fourth chapter that the tithe system had its origin long before the ceremonial law was given. For this reason it could in no sense be typical. The argument that many bring as an excuse for their covetousness in saying that we are not living under the ceremonial law and that therefore we are not under obligation to pay tithes has no more Scriptural foundation than the Christian church would have for assuming that we are not under obligation to give God a seventh of our time because we do not live under the ceremonial law. The tithe system was no more typical than the Sabbath or any of the ten commandments. We find Jesus, in His Sermon on the Mount, teaching His disciples that they should no longer be controlled by the ceremonial law. (See Math. 5: 17–48.) He says in verses 38–42, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: *But I say unto you*, that ye resist not evil:" etc.

And again in verses 43–48, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. *But I say unto you,* Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven:" etc. But when only a few days before His crucifixion He refers to the Scribes and Pharisees paying tithes of mint and anise and cummin and neglecting the weightier matters of the law, judgment, mercy, and faith, He does not blame them for paying tithes or teach them that the old system of tithing is now done away and tell them of a better plan but instead He says: "THESE OUGHT YE TO HAVE DONE and not to leave the other undone." Do not these words plainly show not only that He did not object to their paying tithes but that they were under obligation to pay them? Why should He do this if tithing were only a part of the ceremonial law and for that reason already abolished by the followers of Christ? But many ask, if tithing is binding in this dispensation why it is not referred to more frequently in the New Testament? We answer, for the same reason that we are not frequently reminded by the Savior and the apostles of the obligation to keep the Sabbath. It is because the people did not need instruction upon this point. They were already in the habit of paying tithes. As we have seen, their leaders carried out the law in this respect even so far as to tithe the herbs from their gardens. In all our Savior's strong denunciations against the Pharisees, a strict sect of the Jews that had their origin soon after the return of the Israelites from captivity, he did not once charge them of failing to pay their tithes and offerings. A great reformation seems to have taken place in this respect

since the days of Malachi for at that time, as we have seen, God cursed the whole nation with a curse because they had robbed Him in tithes and offerings; but now in keeping the letter of the law without the spirit, they had become self-righteous. They considered the fact that they paid their tithes an evidence of deep piety. The proud Pharisee thought himself more holy than the poor repentant publican because he paid tithes of all that he possessed. Why then should Christ urge upon them the duty of paying tithes? In that age of the world the people were educated to pay systematically to the cause of religion. Even the heathen were accustomed to paying tithes and there was certainly no need of urging this duty upon the early Christian church for as we have already shown, they gave with a willing heart not only the tithe but the principal also. They gave all that they had to the cause of God.

The Sabbath is the Lord's, and all true Christians recognize this fact and keep sacred unto Him, one-seventh of their time. Nor do they claim on this account that the remaining six-sevenths is their own to use as they please. On the other hand they acknowledge that all their time is the Lord's and that they are just as truly under obligation to use it in the way that He requires as they are to remember the Sabbath day to keep it holy. Think you it would please the Lord for us to say that since all our time is consecrated to Him we are under no obligation to observe the first day of the week in any especial manner but are to use every day alike for Him? But why not? Simply because God has taught us that it is His will that we should devote one day out of seven *especially* and *directly* to worshipping Him and if our time is *truly consecrated* we will not fail to conform to His express will in this re-

spect. Just so, God's Word teaches us that His plan for the support of those that He calls by His Spirit to devote their entire time to proclaiming the gospel to others is that His children should give one-tenth of their income for this purpose. and those that have truly consecrated their money to Him will not knowingly neglect their obligations in this respect. Does this seem like a strange statement? Think you for what purpose and *to whom* Abraham paid tithes of all. Was it to the poor, the needy, the afflicted? No—but to the PRIEST OF THE MOST HIGH GOD. Was the first tithe among the Jews devoted to charitable purposes? Was it not all given to the *Levites*? And to whom did the Levites pay a tithe of the tithe? Was it not to the *priests*? In every instance in the Bible where any statement is made concerning it we find that in every case the first tithe was given for the support of God's servants who give their entire time directly to His work and that all other needs of God's work were to be provided for afterward. Nor can we find any statement in the New Testament that contradicts or does away with this plan for the support of God's ministers. There is no account given of any collection being taken among the early Christians for the support of their pastors. All this seems to have been provided for as a matter of course. Both the Jews and Gentiles, as we have shown, were accustomed to paying tithes and it is but a natural inference that without any urging they had paid their tithes for this object. Paul's exhortations to the churches to give liberally as God had prospered them was for the help of the poor among God's people.

Our tithes should be just as sacredly kept for the Lord as the seventh of our time. No Bible reader can find a single instance in the New Testament where

Christ or any of His apostles ever hinted that the tithe system was abolished. Why should it be abolished? It was not typical or a shadow of anything to come. It was simply a wise and reasonable God-ordained plan to sustain those whom God called to devote their lives directly to His service. It laid the obligation upon those that were benefited by their labors to bestow a reasonable proportion of their income for their support. Will those that claim that the tithe system was only typical please to tell us of what it was a type? The law was a shadow of good things to come. (See Heb. 10:1.) As we have said, it pointed to a more glorious dispensation. Can any of our readers point to a more successful system for the support of the ministry? If so is the hap-hazard way by which God's servants are provided for among those who profess to be entirely consecrated this better way? In another place we devote a chapter to the injury done to God's cause by the present *lack of system* and the evils growing out of it. But what we have already given is by no means all the evidence that can be furnished that New Testament saints are under obligation to pay tithes. Another strong argument in favor of tithing for the support of God's ministers is found in 1 Cor. 9:7-14, which reads: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that

thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Paul here refers to a soldier of war. Who ever heard of a soldier going to war and paying his own expenses while fighting for his country? What would we think of a government that would send out an army of soldiers to the battle-field without making any systematic provision for their support? We expect our government to adopt some wise financial system for the support of all that labor in its behalf. And may we not expect even more that God has a wisely arranged plan for the support of those that He sends out to fight His battles upon the earth? And do you think God's plan would be for the soldiers to have to compromise His truth and beg their support from His enemies as thousands of His professed ministers are doing to-day? Shame upon all those who thus bring such dishonor upon the government of heaven and the King of Kings!

Paul also uses the illustration of a man planting a vineyard and eating the fruit thereof to enforce the lesson that the laborer in the gospel is worthy of his hire. To the same end he refers to a portion of the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Whether this command is taken as wholly symbolical or not it equally

enforces the lesson that God has surely provided a way for the sustenance of His servants that give their lives for the salvation of souls and that His plan is that His children to whom they minister should freely provide for their temporal needs. In the thirteenth verse the apostle refers back to God's plan for supporting the priests and Levites under the law. All the officers about the temple had a right to their support. The priests partook of the sacrifices, and received tithes from the Levites, and the others had their maintenance from tithes, first-fruits and offerings made at the temple. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Webster defines "*even so*" to mean, "*precisely the same*" or "*in a similar manner.*" Then we naturally conclude from Paul's words that in this dispensation God's ministers are to be supported in a manner similar to that laid down in the law. Again, we call your especial attention to Paul's argument given in Heb. 7:4-17 concerning Abraham's paying tithes to Melchisedec. He says: "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father, when Melchisedec

met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there was made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec."

The sons of Levi were divinely appointed under the law of Moses to receive tithes, and all the Jews were under obligation to pay tithes to them, but the patriarch Abraham was not only a priest authorized to receive tithes from the people, and to offer sacrifice, but he was the father of the Jewish Nation and a remarkable example of faith to God's people in all ages; and yet Melchisedec was greater than Abraham. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Some of our readers may say, What has that to do with our paying tithes? We answer, it has everything to do with it. Melchisedec means, King of Righteousness. He was a type of Christ and His kingdom, therefore he was much superior to the Levitical priests. Abraham paid tithes to Melchisedec and Christ we read is a priest forever after the order of Melchisedec and if the Jews were bound to pay their tithes to the Levitical priesthood, certainly we

who live under the order of Melchisedec should do so and this fact is brought out by St. Paul where he says: "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." To explain the office and mission of our great High priest of whom Melchisedec was a type we quote from an English commentator as follows: "The priesthood and law by which perfection could not come, are done away; a Priest is risen, and a dispensation now set up, by which true believers may be made perfect. The law which made the Levitical priesthood, showed that the priests were frail, dying creatures, not able to save their own lives, much less could they save the souls of those who came to them. But the High Priest of our profession holds His office by the power of endless life in Himself; not only to keep Himself alive, but to give spiritual and eternal life to all who rely upon his sacrifice and intercession.—The better covenant, of which Jesus was the Surety, is distinguished from the Sinai covenant with Israel, and the legal dispensation under which the church so long remained. The better covenant brought the Church and every believer into clearer light, more perfect liberty, and more abundant privileges. In the order of Aaron, there was a multitude of priests, of high priests one after another; but in the priesthood of Christ there is only one and the same. This is the believers safety and happiness, that this everlasting High Priest is able to save to the uttermost, in all times, in all cases. Surely, then, it becomes us to desire a spirituality and holiness, as much beyond those of the Old Testament believers, as our advantages exceed theirs."

The sainted Francis Ridley Havergal taught in the most explicit terms a complete consecration of all our means to God, but holds, as we do, that this does not do

away with the obligations to pay tithes. She says: "There is always a danger that just because we say 'all' we may practically fall shorter than if we had said 'some,' but said it very definitely. God recognizes this, and provides against it in many departments. For instance, though our time is to be 'all' for Him, yet He solemnly sets apart the one day in seven which is to be especially for Him. So as to our money, though we place it all at the Lord's disposal and rejoice to spend it all for Him directly or indirectly. Yet I am quite certain it is a great help and a safeguard, and, what is more, a matter of simple obedience to the spirit of His commands, to set aside a definite and regular proportion of our income for His direct service." We quote from *Our Country* as follows: "By all means let there be system. It is as valuable in giving as in anything else. Proportionate giving to benevolence is both reasonable and scriptural, 'as God hath prospered.' It is well to fix on some proportion of income, less than which we will not give, and then bring expenses within the limit thus laid down. But when this proportion has been given—be it a tenth, or fifth or half—it does not follow necessarily that duty has been fully done. There can be found no substitute for an honest purpose and a consecrated heart." *Rev. E. I. D. Pepper*, Editor of *The Christian Standard*, says: "I believe every one should give *at the very least* one-tenth of all income to the Lord. I have done so for a number of years with pleasure and profit in every way. Many who would spurn to tithe their income for religious purposes, think they actually give more, but an accurate count would show that they do not. Moreover we are bound to give the first fruits of all to God. If we do not we shall suffer in some way, here or hereafter. *Covetousness fights the tithe.*" While

we believe that tithing is the scriptural method for the support of the ministry and that when this point is understood no one could be clear in refusing to in this way honor the Lord with his substance, we do not wish to be understood as making it, in itself, essential to salvation. Daniel Steele, author of "Love Enthroned" and other works, and Professor of Systematic Theology in Boston University, writes us as follows upon this point. "The Jewish religion was a system of moral and religious precepts quite minute in their character. The religion of Jesus Christ is not a code of precepts suited to a scheme of salvation by works, but a transforming and controlling principle—perfect love—lodged in the heart of the believer, to be freely wrought out in the life. Hence it is called 'the law of liberty,' in contrast with the bondage of the preceptory system of works. While both fasting and giving tithes are commended, they could not have been specifically commanded without wrecking the gospel of salvation, through faith only, on the rocks of legalism." To those who may try to make this fact an excuse for the neglect of duty, we commend the following words of Matthew Henry, who says in his comments on Matt. 23:23: "Withholding tithes is called 'robbing God.' *They that are taught in the Word, and do not communicate to them that teach them, that* LOVE A CHEAP GOSPEL, *come short of the Pharisees.*"

Reader, is this not true and has not our Savior told us that except our righteousness *exceed* the righteousness of the Scribes and Pharisees, we shall in no wise enter into the kingdom of heaven? We quote again from "Gold and the Gospel," a work to which we have already referred. The writer says: "It is our belief that a law for the regulation of giving is

laid down in the Scriptures of the Old and New Testament. It is our conviction that no one, taking these for his guide, can devote less than a tenth of his available income to the cause of God. He may give more, as much more as he will or his circumstances warrant, but less he cannot possibly give and act consistently with the inspired standard of man's duty. The case of a pauper in a poorhouse may be pleaded against this view; but what income has he? He has none, and where there is no income there is no obligation. Let that pauper, however, receive a shilling from the passing visitant, and he is bound to recognize the claim of God to at least the tenth. Yes! and he may devote it to Him with as high a principle and as holy an affection as he who gives his thousands out of his great abundance. Or we may be told of others who are sunk in debt and under obligations which they are unable to discharge; but what comes to them is not their own, it is the just property of their creditors, and can only pass through their hands to them. Every man must be able to say with David, in his religious contributions, 'I have of my own proper good given to the house of my God.' Let the subject be cleared of all extraneous matter—let the question stand in its simplicity, What proportion of his income should a believer in Revelation dedicate to the cause of God? And without hesitation it is affirmed he cannot consistently give less than a tenth. It will be observed the phrase, *a believer in Revelation*, is used designedly, for our appeal is to the whole word of God. The Jewish and the Christian Scriptures are not to be paraded against each other as though they inculcated different or contrary doctrines. They are together the exposition of one system of religion. They contain the records of various dispensations of religion, but the

religion is throughout one and the same. The same moral law pervades the Old and New Testament. Their principles are identical. These are taught in a peculiar manner under the ancient economy, and they are brought out differently under the present dispensation. Essentially and substantially they teach the same lessons."

In closing this chapter we ask you, reader, whether God's word does not teach systematic giving? Has He not given a standard to regulate the support of His ministers? Is this not for the Gentiles as well as the Jews? And with the facts before us how can any Christian be justified under any circumstances in giving less than a tenth of his income in order to do his part to obey the command to preach the gospel to every creature?

CHAPTER XIV.

SOME OF THE ADVANTAGES OF SYSTEMATIC GIVING TO THE CAUSE OF GOD.

Christ said that the children of this world are in their generation wiser than the children of light, and in nothing is this exemplified more than in the failure on the part of Christians to use system in providing for the carrying forward of the work of God. Every successful business man understands the necessity of strictly systematic management if he would secure the best possible success in any direction. And yet many Christians, who fully understand and appreciate this necessity in other matters, seem to utterly fail to realize the need of system in providing for the cause of Christ. Oh! that the Holy Spirit would arouse the children of God to understand and appreciate the wonderful and glorious results that would follow if each one would, after carefully studying God's Word under the light of the Holy Ghost, fully decide just what proportion of his income he should give in order to best glorify God; and then hold himself strictly to that line. Not only would the cause of God be far more rapidly advanced by such a course, but he would soon realize that it is indeed more blessed to give than to receive; for there would come to his heart a joy and peace that can never result from any other course. Every Christian should have an eye single to the glory of God in making money as well as anything else, whether he uses system in giving to the work of God or not; but we ask the careful attention of our readers while we bring before them some of the

many benefits to be derived from the plan we have indicated.

1. God's children would more clearly understand and more fully realize that a rightful proportion of means placed in their hands they owe to God for the spread of the gospel, and so would know that to withhold any part of this amount is as truly robbery as would be the refusal to pay an honest debt.

2. Such a course would greatly rectify the motive for making money, in the hearts of believers. The man who realizes that he is a steward for God will understand that he is making money with God's means and in His name, and will readily perceive the terrible sinfulness of selfish motives, and will have no desire to acquire property by any means which would forfeit his heavenly Father's approval.

3. The Christian would come to deal more directly with God, and the temptation to give to be seen of men, or to justify himself in doing too little, by the thought that he had done as much or more than others, would be greatly lessened.

4. Because of a clearer understanding of duty the tendency to give way to a temptation to covetousness would be far less strong, for Satan could not so easily deceive such an one with the thought, you are only withholding that which you have a right to use as you choose.

5. Such a course would greatly discipline the benevolent affections. The man who realizes that what he gives already belongs to God, will seek only the direction of the Holy Spirit; and, instead of giving simply as a result of impulse and human sympathy, and perhaps, repenting afterward, he will give from a clear conviction of duty, and will know that what he does is only his

reasonable service. The man who has no settled conviction regarding his duty will find the enemy ready to play upon his feelings, as a man plays upon a harp. We remember a man whose sympathies were enlisted in the building of a church. He first signed one hundred and fifty dollars, and afterward the enemy made him believe that he had given too much, and he wanted the brethren to let him off with one-third of that amount. We have known cases also where good men gave large amounts, as a result of their feelings being wrought upon, and realized afterward that if they had given from a settled conviction of duty, instead of from feeling, they might have used the same money in a way that would have glorified God far more.

6. Such a course would prove a mighty power in convincing the ungodly of the realities of Christianity, and in bringing them under conviction for sin. The unsaved about us judge of our devotions to the cause of our Redeemer, not so much by what we say as by what we do. We know of nothing that would more forcibly impress them with Christ's power to save to the utmost than to see Christians prove by their lives that they are in reality wholly consecrated to God. It is commonly said, and it is far too nearly the truth, that as a whole those who make no profession of religion are more liberal than professed Christians. What an argument, then, would the course we advise take out of the hands of the enemy of souls!

7. By this plan the temptation to spiritual pride would be greatly lessened. The man who has come to realize that in giving of his means to God he is only paying an honest debt, will not be apt to pride himself upon his liberality any more than a worldly man would consider himself liberal because he paid the taxes levied

upon his property by the government that protects him.

8. The needs of God's cause would be gloriously provided for. For not only would His children give much more freely of what they already have, but they would also have more from which to give. God, seeing their devotion to His cause, could trust them with far greater prosperity than ever before. While we have been writing, a forcible illustration came to hand. A brother, who has been a Christian for many years, called, and in conversation told us that he was satisfied that the more freely we gave the more God would give to us. He stated that one year when he was induced to give much more than usual to God's cause, although heavily in debt at the time, he was far more greatly prospered and paid more debts than he had been able to do in any year since. This is certainly a good lesson for those who think they cannot give to God because they are in debt. We also learn from a brother, whom we highly esteem in the Lord, of a man that commenced paying a tenth of his income to God, and was so wonderfully prospered financially that others were convinced that the plan was of God, and adopted it. As a result they were so blessed that the entire community became noted for financial prosperity. We also knew a man owning a hundred acres of land who set apart a ten-acre field for God, giving to God's cause all money derived from what he raised in that field. He testified that not only did every crop he raised in that field seem to be especially prospered, but that he was also wonderfully blessed spiritually whenever he worked in it. Among our acquaintances is a poor woman who does washing and other hard work to make a living. She recently gave us her experience as follows: with permission to refer to it in our book. "At one time," said she, "I decided

to give one-tenth of all I received to the Lord. The first week my income was one dollar and seventy-five cents and my tithe only seventeen cents but I began to prosper and my income steadily increased until it was about five dollars per week. Then I began to reason that fifty cents per week was too much for a poor woman like me to give to the Lord's work and I began to hold back a part of it. Soon I began to lose and things have grown worse and worse ever since and I am convinced that it is because I failed to honor the Lord with His portion." A prominent minister says: "Proportionate giving, as it has passed under my observation, has been in every instance attended with prosperity—I may say with double prosperity. The givers have prospered in worldly goods, and also in spiritual life." Other remarkable instances of a similar kind will be found in another place, and we could furnish them by the hundred.

9. This method would gloriously increase our treasures in heaven. We are commanded to lay not up for ourselves treasures upon earth, but to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. It matters but little whether we have much or little of this world's goods, only as we can use what we have as a means of leading souls into the kingdom of our Lord Jesus Christ.

10. It would lead professors of religion to a prompt, systematic way of doing business, and correct habits of carelessness that in so many cases bring such a sad reproach upon the cause of the Master.

Bishop Peck says: "In the smallest matter we insist upon some regular plan, and in proportion as our schemes or duties rise in importance, the obligations of order increase. How unreasonable, then, that in the

great work of religious benevolence, we should allow everything to be confused and accidental! Christians generally, there is reason to fear, give when they are importuned, and not unfrequently congratulate themselves when they escape: give by impulse, and more or less, as they happen to feel, or find it convenient under the circumstances. It is difficult to see how this can be accepted by the omniscient God as the fulfillment of a high religious duty. If the claim of the Church upon you be a valid one for the relief of the poor, for the support of education or the ministry, of Christian missions, or the Bible, tract, or Sunday-school cause, how can it be effected by the absence or presence of an importunate representative of the cause, or the failure to receive a formal application, with eloquent appeals, under the pressure of custom or example? That portion of your treasures which belongs to each and to all of these noble enterprises is your debt. No time—no circumstances can discharge it, without your voluntary act; and your interest as well as duty requires that it should be paid. To search out the objects of your benevolence—to inquire for the various treasuries of the Lord, and with due promptness and regularity to pay over the proportion which is due, with many prayers for the divine blessing upon your appropriations, ought to be your highest privilege. When will the Church rise to this elevated standard?"

We might quote from a multitude of prominent writers who are in favor of systematic giving, but if these plain words are not sufficient to what advantage would it be? When will God's people see the importance of well regulated plans in His work as they do in their secular business? And is not the need a desperate one where nearly five times as much is spent for tobacco

and seven times as much is spent for liquor every year in our nation as for all church expenses and where one hundred and five times as much is spent for tobacco and two hundred times as much for liquor each year as is spent for foreign missions? Will not God say to us as He said to Israel of old: "Will a man rob God? Yet ye have robbed me"? And while we say "Wherein have we robbed thee" will not His answer be "In tithes and offerings"? And will He not also declare—yea are we not already hearing it "Ye are cursed with a curse: for ye have robbed me, even this whole nation"? O that the church of Christ might begin to bring all the tithes into the storehouse that there might be meat in God's house—that His servants might be fed and the gospel preached to every people. Then would He open us the windows of heaven and pour us out such a blessing that there would not be room enough to receive it.

CHAPTER XV.

WHAT TEMPORAL PROSPERITY IS PROMISED AND GIVEN TO THE NEW TESTAMENT SAINTS THAT FAITHFULLY OBEY GOD AND TRUST HIM FOR ALL THINGS ?

While preparing the manuscript for this book, the question has been asked us why nearly all God's promises to the Jewish people were for temporal prosperity and so few for the blessings and glories of the world beyond. We answer, because God knew that if He could get His people to trust Him for the things that are seen and temporal they would trust Him also for those things that are unseen and eternal. The man that sees God in all the affairs of this life will see Him also in all things pertaining to eternal life. The man that lives close enough to God to receive his daily bread from His hand will not fail to ask and receive food for his soul also. The same God that so wonderfully provided for the temporal needs of His people under the law will see to it that His children under grace have all the good things of this life that will be for their greatest spiritual good. Does not the consecration and liberality of the early church prove that they had confidence in God for temporal blessings? Was it not because they realized that God was willing and able to provide for them that they did not fear to hand out to others ? As obedient Jews many of them had doubtless proved that prosperity followed their submission to the claims of God in devoting more than one-third of their time and money to His service, and as they were ushered into the blazing light of the Holy Ghost dispensation they ex-

pected at least the same and even greater blood-bought privileges. All Christians agree that God is the same in all ages of the world. If so cannot His children today claim the privilege of devoting at least as large a portion of their time and money to His service as did the Jews under the law, with the assurance that He will abundantly supply all their temporal needs? "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also?" (Rom. 3 : 29.)

If the Gentiles will walk in the full light of gospel grace, honoring God with their substance as did the faithful Jews, they will be just as richly blest in this world's goods. Some Christians have an idea that the temporal prosperity of the Jews was only designed to be typical of the spiritual prosperity of the Gentiles. But this position has no foundation in Scripture and is but a delusion of the enemy to hinder God's people from trusting Him for the good things of earth that He has promised them. We have no evidence that anything in the Old Testament Scriptures was typical except what was included in the *ceremonial law.* Hence the promises of temporal prosperity given to the Israelites were designed for God's people in all ages of the world. Christ did not come to destroy the law but to fulfill it by giving us all the blessings promised under the law.

St. Paul tells us in Rom. 15 : 4 that "Whatsoever things were written aforetime were written for our learning." "Whatsoever" includes all the promises given to God's ancient people. Bless God, they are all for our benefit. The apostle did not believe that the promises for temporal support given to the Jew under the law were null and void after Christ came; for *if he had* he would not have kept referring to them and quoting them to the New Testament saints. Paul was well versed in the

Scriptures and by them he was made strong in God. In his epistle to the Hebrews he encouraged them to trust God for temporal matters by quoting the same promises made to God's ancient people for these things. In Hebrews 13 : 5-6, he said to them: "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." By our reference Bible we learn that Paul here refers to Gen. 28 : 15; Deut. 31 : 6, 8; Josh. 1 : 5; Psa. 37 : 25; Isa. 41 : 10, 17; I Chr. 28 : 20; Psa. 27 : 1, etc. By looking up these references we find that every one of them were direct promises for *temporal* blessings and by quoting them by the inspiration of the Holy Spirit in a similar connection to the New Testament Saints, Paul proves beyond the possibility of question that God designs to bestow all the rich bounties promised to His ancient people, upon His children in this dispensation on the same conditions of obedience and faith.

Again, in Romans 4 : 12–24 we have another wonderful testimony that all the promises given to Abraham are for all that walk in his steps for he is called "the father of us all" for the promise is sure "to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." (See verse 16.) " 'Therefore it is of faith, that it might be by grace.' On this account the promise is mercifully grounded, not on obedience to a law, but on the infinite goodness of God: and thus the *promise is sure to all the seed*, to all, both *Jews* and *Gentiles*, who *believing* in Christ Jesus, HAVE A RIGHT TO ALL THE BLESSINGS CONTAINED IN THE ABRAHAMIC COVENANT.

All the seed necessarily comprehends all mankind." (Adam Clarke on v. 16.) Of the Gentiles there can be no doubt, for the promise was given to Abraham while he was yet uncircumcised (See verses 9 and 10.) "So then they which be of faith are blessed with faithful Abraham. That the blessing of Abraham (both temporal and spiritual) might come on the Gentiles through Jesus Christ" (See Gal. 3: 9, 14.) Again the apostle evidently has in mind and quotes, in substance, Prov. 11:24 and 19: 17 when he exhorts his Corinthian brethren to liberality by saying, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully;" and to Psa. 112: 9 when he adds; "He hath dispersed abroad; he hath given to the poor: His righteousness remaineth forever." Here under the inspiration of the Holy Ghost, Paul gives to the Corinthians as their own one promise from this psalm and of course they have exactly the same right to the whole which reads: "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house: and his righteousness endureth for ever. Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. A good man showeth favor, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he sees his desire upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honor. The

wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish." If all these scriptural quotations and references (and we might refer to many others), do not insure to the New Testament church all the prosperity ever known among the ancient worthies, then the Word of God is without meaning. May God hasten the day when all of His children shall realize the privilege and necessity of accepting the *fullness* of God's promise and understand that the words "He which soweth sparingly shall reap also sparingly and he which soweth bountifully shall reap also bountifully" (see 2 Cor. 9 :6) refer especially to temporal good as well as spiritual. If God's people were only fully conscious of this fact, one of the greatest sins that has ever cursed the Christian church would be done away with forever. If farmers had no more confidence in God's laws governing the seasons than they have in His laws governing the kingdom of grace, many of them would sow a few grains to the acre when they ought to plant bushels, and then if asked the reason for this, say, I am fearful that there might be a flood or a drought and I would lose my seed. And in the time of harvest we would see them reaping their crop a few spears at a time with an old fashioned sickle and congratulating themselves over their small harvest with the thought that they have not lost their seed—they have kept that anyway. Reader, you say that would be foolish and so it would; but that is the way many do with their money. They have so little confidence in God that they go to their safes and take out a few pennies and give them to God and say I have sown a few pennies, I will see how that comes out before I risk any more, I will make sure of my seed anyway. The following selection from *Christian Stewardship* may make plain the point we so wish you to see.

"See that little fountain, yonder, in the distant mountain, sparkling like a diamond in its healthful activity. It is hurrying on to bear its tribute to the river. See, it passes a stagnant pool, and the pool hails it: 'Whither away, master streamlet?' 'I am going to the river, to bear this cup of water God has given me.' 'Ah, you are very foolish for that—you'll need it before summer is over; it has been a backward spring, and we shall have a hot summer to pay for it; you will dry up then.' 'Well,' said the streamlet, 'if I am to die so soon, I had better work while the day lasts. If I am likely to lose this treasure, from the heat, I had better do good with it while I have it.' So on it went blessing and rejoicing in its course. The pool smiled complacently at its own superior foresight, and husbanded all its resources, letting not one drop steal away. Soon the midsummer heat came down, and it fell upon the little stream; but the trees crowded to the brink, and threw their sheltering branches over it in the day of adversity for it brought refreshment and life to them, and the sun peeped through the branches, and smiled upon its dimpled face, saying: 'It's not in my heart to harm you.' The birds sipped in the silver tide and sung its praise; the flowers breathed their perfume upon its bosom; the beasts of the field loved to linger near its banks; the husbandsman's eye always sparkled with joy as he looked upon the line of verdant beauty that marked its course through the fields; so on it went, blessing and being blessed of all. And where was the prudent pool? Alas! in its inglorious inactivity, it grew sickly and pestilential. The beasts of the field put their lips to it, but turned away without drinking; the breeze stopped and kissed it by mistake, and shrunk away chilled. It caught the malaria in the contact and carried the ague

through the region; the inhabitants caught it and had to move away and at last the very frogs cast their venom upon the pool and deserted it, and heaven, in mercy to man, smote it with a hotter breath, and dried it up.

"But did not the little stream exhaust itself? Oh, no; God saw to that; the stream emptied its full cup into the river, and the river bore it on to the sea, and the sea welcomed it and the sun smiled upon the sea, and the sea sent up its incense to greet the sun, the clouds caught in their capacious bosom the incense from the sea, and the winds like waiting steeds, bore the clouds away to the mountain that gave the little fountain birth, and there they tipped the brimming cup. So God saw to it that the little fountain, which gave so freely, never ran dry. And if God so blessed the fountain will he not bless you, my friends, if ye have as freely given? Be assured he will."

Reader, can you not see that this story of the little fountain is just a fair illustration of what God wants our lives to be? Will He who constantly renews the spring of living water leave us in destitution and want if we faithfully use for Him what He has already intrusted to us?

The reason why we do not see more illustrations of this great truth among God's children is because of their unbelief on this line. The great multitude that came out of Egypt with Moses, failed to reach the Canaan flowing with milk and honey because of their lack of faith. Just so thousands of the Jews through all the time that they existed as a nation fell far short of their privileges by unbelief. And the same is true with God's chosen people in our day. Unbelief, *miserable unbelief* keeps a multitude of God's children from the

great temporal prosperity promised in the Scriptures to New Testament saints. Lack of consecration and faith drives many of God's people from the land of rest and plenty. We cannot be wholly free from unrest while we fail to trust God to supply our temporal needs. "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

As we have seen, among God's ancient people as a rule, temporal prosperity was considered an evidence of God's favor and blessing and *rightly understood*, we believe the same rule holds good to-day. All seeming prosperity that is not God-ordained and God-given will prove a curse instead of a blessing. This point will be more fully explained in another chapter.

Reader, have you ever realized that it was through faith that all the temporal prosperity God gave His ancient people was received; and that it was by faith that all those signs and wonders and mighty miracles were wrought among them? By faith Noah passed through the flood. By faith Abraham lived and prospered in the land of Canaan. By faith Moses led the children of Israel through the Red Sea. Without faith in God they would never have left Egypt. Without faith they never could have crossed the river of Jordan. By faith the walls of Jericho fell down. Without faith they could never have subdued a single kingdom or obtained a single promise. Without faith they would have fallen before their enemies and been ruined for time and eternity. Just so we must have faith in God in order to subdue kingdoms and see signs and wonders among the

people. We must have faith in order that God may trust us with the means to overthrow the kingdom of darkness and lead out precious souls into the marvelous light of the children of God. *Is not money needed for this work* and has not God declared, "All things are possible to him that believeth?" Does not our Lord tell us in Matt. 25 : 14–29 : "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straitway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents, came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent, came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where

thou hast not strewed: and I was afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." In this parable the word talent evidently represents any ability God has given us to use to His glory whether it be strength of body or mind or money or any other gift. If we are saved, we are God's servants and He has given in property to some of us five talents, to some two, and to others one. He has given to each according to our ability to handle and use to His glory. This property is the Lord's and we are His stewards and are bound by the most sacred obligations to use every cent of it as He wills. If we do this we are taught we shall be greatly prospered, or, in other words, God's property will greatly increase in our hands. But if we bury our talent in the earth by hoarding up riches for ourselves or lay it up in a napkin for our children while God's cause is left to suffer, we will ruin our own souls and the souls of our children and be in danger of want here as well as hereafter. For unto every one that hath shall be given AND HE SHALL HAVE ABUNDANCE: but from him that hath not shall be TAKEN AWAY EVEN THAT WHICH HE HATH. That is, to the one who uses his money for God, God will intrust more but from the one that does not use it for Him, He will take away that

which is already intrusted to his care. These facts John A. Broadus D. D., LL. D., sums up as follows in his comments on this Scripture: "Christians should gladly recognize that they are Christ's own servants, and must bend every energy to promote His cause in the world. Christ commits to us as talents to be used in His service our personal powers—of body, of intellect, imagination, passion, taste, conscience, will; our attainments; *our possessions, and capacities for further acquisition;* our influence, through family, social and business relations. When Christ comes He will reward us for the faithful use of all these by admitting us into intimate and permanent intercourse with Himself, and by heightened resources for glorifying Him. In the case of failure to improve our talents, many or few, complaints against Christ will be a poor excuse, only aggravating the offence. To do no good in the world, to be simply useless and worthless, is to sin grievously against Christ, and *only by incessant efforts to do good* can we avoid doing positive evil. The unprofitable servant will be punished by *taking away his neglected resources for doing good* and by grievous and abiding suffering."

God's children should be just as diligent in business and just as active in making money for God's use as the covetous and worldly-minded man is to make property for himself. In fact he should be more active for he has a higher motive for his activity and a surer prospect of success. Yet we have failed to find many Christian men that manifest more zeal and thrift in making money to use for God's cause than they did before they were saved in order to secure property for the base purpose of serving themselves. Why is this? Have not God's people a greater desire for the spread of the gospel and to lay up treasures in heaven than wicked men have to spread

sin and lay up treasures on earth. Can it be possible that the unsaved will make more sacrifice in seeking their own honor and wealth than the children of the living God will make in seeking the honor and glory of the Savior who so freely gave His life for their salvation? If we have an eye single to God's glory in making property and do all in His name and for His sake, we will have light how to use the property God gives us and He will see to it that we make no failures in business that will hinder His perfect will. Dear readers, "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him for He careth for you." Take to heart the fact that you and all that you possess are *rightfully the Lord's* and that He can give you prosperity or adversity as pleaseth Him.

CHAPTER XVI.

WHAT TEMPORAL PROSPERITY IS PROMISED AND GIVEN TO THE NEW TESTAMENT SAINTS THAT FAITHFULLY OBEY GOD AND TRUST HIM FOR ALL THINGS? (CONTINUED.)

The faithful Israelites put their trust for temporal prosperity not in circumstances, but in God who controlled all circumstances. Walking in the path of obedience faithfully, they realized that the more freely they gave to the cause of God the more freely He would bless them in all their labors. They were taught to recognize the fact that the land belonged to God and that they were under obligation to pay rent for the use of it. It was not theirs and they had no right to dispose of it only in accordance with the divine plan. (See Lev. 25 : 23-34.) God said to them: "The land is mine for ye are strangers and sojourners with me,"—as much as to say, During the little time you may remain on the earth I give you the land to work for me, and if you keep self out of sight, and trust and obey me, I will regulate the seasons and send the sunshine and the rain in the right time, and bless you abundantly in all your labors.

The psalmist said he never saw the righteous forsaken nor his seed begging bread. And we can add that we never saw a man that was any poorer by giving liberally to God's cause. The trouble with many is that they do not give enough to secure God's blessing in the things of earth. The parable of the unjust steward especially illustrates this point. We read: "And He

said also unto His disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." The author of "Honor Due to God" gives the following comments upon this Scripture: "The force of this parable is usually much weakened by the assumption that the steward provided for his future wants by defrauding his lord of a portion of the various amounts due him. But this is a misapprehension of the text. No lord would commend a servant for embezzling his property, nor call him wise for such a simple, easily-discovered piece of rascality. The lord knew what was due him, and would have arrested the steward, instead of complimenting him, if he had done what he is com-

monly supposed to have done. It was not for this transaction that he is called unjust, but for his unfaithfulness, for which he was discharged. What the steward actually did was this: Having ascertained how much rental was due from one man, he said to him, "You need pay only half of that; I will make up the rest out of my own pocket." And so he paid a part of the indebtedness of each of his lord's debtors, putting them all under lasting obligation to him. Here is where his wisdom was shown. He saw that the money which he had saved would support him but a short time, and then he would be destitute. So instead of hoarding up what he had, deriving a scanty living from it, and then becoming penniless, he spent it all at once, but in such a way as to insure his support for the rest of his life; for those whom he thus befriended would gladly receive him into their houses. (See verse 4.) Now for the application: Our Savior exhorts us to make to ourselves friends by means of the worldly treasure that we have, so that at last we may be received into everlasting habitations. This will be done by giving to the cause of God, and to the poor. To some it seems the height of foolishness for a man to 'give away' his earnings, but the result will prove that it is the only wise plan.

A little illustration will show how the children of this world may be in their generation wiser than the children of light. Suppose that A and B have each the same amount of money, and that A knows that he will live forty years, while B has the promise of only ten years more of life. B invests his money in such a way that the principal and interest will keep him just ten years—till his death. A invests his in exactly the same manner, so that it also will last just the same length of time. Now which is the wiser of these two men? You

say at once, 'B; for although A has pursued the same course, he has not looked far enough ahead, and will finally become bankrupt.' Now Christians have a knowledge of the world to come—a promise of everlasting life. But the worldling knows only of this world, and has no hope beyond this life. If, then, a Christian uses his money just as his worldly neighbor does his, making the same investments, and does not honor God with his substance, is he not by far the more foolish of the two? Certainly; for the worldling makes plans for all the time of which he has any (realizing) knowledge, while the Christian expecting to live through eternity, plans only for time, with every prospect of becoming bankrupt at last."

Other commentators do not entirely agree with this writer as to the meaning of this parable, some supposing that the steward induced his fellow servants by forgery to become partakers with him in crime in order that they might afterward be ready to shield and protect him and that his lord commended not his injustice but his shrewdness and prudence, from a worldly standpoint. Notwithstanding this difference of opinion however, so far as we know, all do agree as to the lesson taught us; that is that we should faithfully use our present opportunities as God's stewards and that the only safe course for this life as well as the life to come is to faithfully use for God all the substance He has lodged in our hands.

St. Paul writing to Timothy declares that "Godliness is profitable unto all things, HAVING THE PROMISE OF THE LIFE THAT NOW IS and of that which is to come." If we live godly in Christ Jesus we have the promise of the good things both of earth and heaven. All those that live godly know that this is true by a blessed expe-

rience. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." O my brother, may the Lord help you to "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Barnes says in his Notes: "Do not suppose that by giving liberally you will be impoverished and reduced to want. You should rather confide in God, who is able to furnish you abundantly with what is needful for the supply of your necessities. Few persons are ever reduced to poverty by liberality. Perhaps in the whole circle of his acquaintance it would be difficult for an individual to point out one who has been impoverished or made the poorer in this way. Our selfishness is generally a sufficient guard against this; but it is also to be added, that the divine blessing rests upon the liberal man, and that God keeps him from want; but in the meantime there are multitudes who are made poor by the want of liberality. They are parsimonious in giving, but they are extravagant in dress, and luxury, and in expenses for amusements or vice, and the consequence is poverty and want. 'There is that withholdeth more than is meet, but it tendeth to poverty.' Prov. 11:24. The divine blessing rests upon the liberal; and while every person should make a proper provision for his family, every one should give liberally, confiding in God that He will furnish the supplies for our future wants. Let this maxim be borne in mind, that no one is usually made the poorer by being liberal. He is able to impart to you those things which are needful for your welfare. If you give liberally you are to expect that God will furnish you with the means, so that you

will be able to abound more and more in it. You are to expect that He will abundantly qualify you for doing good in every way, and that He will furnish you with all that is needful for this. The man who gives, therefore, should have faith in God. He should expect that God will bless him in it; and that the experience of the Christian world may be appealed to in proof that men are not made poor by liberality."

It was to those who had been giving liberally and repeatedly that Paul wrote: "My God shall supply all your need according to His riches in glory by Christ Jesus." (See Phil. 4 : 14-19.) It was as much as to say, Because you have given freely and faithfully to me as one of God's servants, rest assured that He to whom belong all the riches in glory, will see to it that you do not suffer as a result of your liberality but that on the other hand your every need is abundantly supplied.

God is no respecter of persons and if we give as the Phillippians gave, promptly—as soon as we have opportunity, (see v. 10) generously and repeatedly we may be certain that our Heavenly Father out of His infinite resources will supply all our need according to the love wherewith He loved us when he withheld not His only begotten Son but freely offered Him for our redemption and that having given us His Son, He will with Him also freely give us all things.

How terrible in the sight of God must be the fear and unbelief that makes us hesitate to trust our *all* in the keeping of such a Friend!

But that we may have "line upon line and precept upon precept," let us consider other portions of God's word. In Matt. 6 : 24-33 we read: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise

the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Our Lord saw the covetousness of human hearts and the above scripture was a warning against it. "No man can serve two masters." The chief object of man's affection is his master. The man who is cleansed from sin will set his affections on things above and will be under the control of the Divine Spirit and will hate sin or whatever hinders his union with God. On the other hand, if a man serves mammon or the world, he will turn from everything that is pure and holy or conflicts with his devotion to his idols. "Ye cannot serve God and mammon." Lutteroth, the Commentator, says: "A man will

obey the master he loves; God, if he loves God more than money; money, if he loves money more than God." No man can love God with all the heart until he dies out to the love of self and the world. The only way to secure protection and prosperity that God has promised is to put everything into God's hands and trust Him for all things temporal and spiritual, and by so doing stop laying up treasures on earth and lay up treasures in heaven. God designed that our whole thought, our whole time, our whole affection should be absorbed in the work of redemption; and if we thus serve Him, He will provide for all our temporal needs. Even the Talmud says: "If a man occupies himself always with the law, the Eternal supplies his wishes and needs." "Behold the fowls of the air." See how God provides for all their needs. They make no provisions for the future, yet they are free from care and are always happy. "Your heavenly father feedeth them. Are ye not much better than they?" Quesnel (in Lutt.) says: "Nobody ever saw an earthly father feed his birds, and abandon his children; and shall that be believed of the Heavenly Father?" The difficulty with many of God's precious children is the fact that they do not have faith to take of the good things He has promised for their temporal good. They do not believe that God will richly reward their faith in His word. Luther says: "We are commanded (Gen. 1 : 28) to have dominion over all creatures, yet we behave so shamefully that a feeble sparrow must stand in the gospel as a doctor and preacher for the wisest of men, and daily hold forth before our eyes and ears, teaching us to trust God, though we have a whole Bible and our reason to help us." The same God that gave light and nourishment to the lilies and the grass and every living thing, will surely provide for His

own children. Dear readers, are you more anxious about temporal needs than you are the prosperity of Christ's kingdom? Are you troubled with anxious care as to what you shall eat and drink and wear? If so, you are like the world. Our Savior says: "After all these things do the Gentiles seek." See to it that you are not like the Gentiles in this respect. Live by faith in God, independent of all the dark circumstances that may surround you; for "your Heavenly Father knoweth that ye have need of all these things," and as the eagle in time of storm soars above the clouds, so must you by the aid of the wings of faith and prayer rise beyond doubts and fears and the anxieties and perplexities that come from lack of union with God. If we seek first the kingdom of God and His righteousness, everything else needful God will provide. God and His kingdom should be first in our thoughts, first in our plans, first in our affections, at all times and under all circumstances.

Again in Matt., 19th chapter, we are warned against trusting in riches by the example of the young ruler that came to the Savior with this question: "Good Master, what good thing shall I do, that I may have eternal life?" He was told to keep the commandments; and when our Lord revealed to him the law, as he does to any sinner, "he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions." Alvah Hovey comments on this Scripture as follows: "This was a special test, exactly suited to the young ruler, as appears from his

sorrowful failure to meet it. The principle involved is supreme devotion to Christ. The test of this is different for different people. Some find it harder to renounce hopes of worldly honor and fame for Christ's sake, than to renounce wealth; and for others the hard trial is to abandon certain gratification of the various appetites or of the taste. Abraham left his native country at God's command, but became rich and famous. Moses gave up the distinction and refined pleasures of court life, and tried patiently to rule a debased and intractable people. Elisha left his property at the call of God through Elijah. Paul abandoned his ambitious hope of being a great rabbi. All should be willing even to die for Christ." The besetting sin of this young man was covetousness, and he was unwilling to part with his property even for the sake of eternal life. Many seem to feel that the requirement Jesus made was a hard one; but it came from no lack of tenderness in the heart of the Master for our attention is especially called to the fact that when Jesus looked upon him He loved him. In His heart He honored him for his uprightness and integrity of character and for his conscientiousness; but underneath all this He saw a heart whose supreme affection clung to the things of this world. And in contrast with his worldly possessions, He saw the possibility for him, if these should be given up, not only of *eternal life* but of *rich treasures* laid up for him to enjoy throughout eternity. O it was faithful, tender love which prompted His words, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." And think you that if he had obeyed God would have failed to provide for his necessities? Nay verily. For God is not unrighteous

to forget the work and labor of love of those who minister to others in His name. But the heart that clings to the world is slow to trust God; and this young man, so noble in his outward life and to some extent hungering for the true riches, turned sorrowfully away. What a lesson to the world! What a testimony that there may be much religious earnestness without true Christian piety! How evident that to be a Christian there must be complete submission to God! The disciples were no doubt affected by the sad decision of this young man, for we read, in Mark 10: 23-30 "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God! And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." What a warning against covetousness! Our Savior's words of reproof greatly encouraged the disciples. They saw the danger of trusting in riches and were thankful that

they had forsaken all for Jesus and consequently had God's protection, and the assurance of both temporal and spiritual prosperity. And why do we so persistently separate these two as if they were contrary the one to the other? Why does the Christian church persist in separating religion and business? Why do we acknowledge that salvation must come from God but act as if our only hope for food and clothing was to obtain them by worldly methods and worldly wisdom? We are constrained to repeat Dr. Boardman's exhortation upon this point. He thus protests against this sad mistake: "Sacred! Secular! Who made the distinction? Not our King, for it robs him of six-sevenths of His kingdom. Where is it to be found? Not in the Word of God. Search it from end to end, and you will search in vain for it; and what is more, if it were there, it would rob the Bible of its glory! What in its records of answered prayer shines with greatest luster? What, but such as those of Jacob in reference to the safety and prosperity of himself and family? And of Abraham in reference to the destruction of the cities of the plain? And those of Gideon in reference to his great campaign against the Midianitish host? And those of David for deliverance and victories? And those of Mordecai for the safety of Queen Esther, and the rescue of the Israelites from the plot of Haman? And those of Daniel in reference to the affairs of the empire in which he held high office, and of successive empires which were to arise thereafter? And of the disciples in behalf of Peter in the prison?

What are the names brightest on the roll of the kingdom but Abraham the shepherd, Joseph the governor, Moses the lawgiver, Joshua the soldier, David the king, Daniel the judge, and the like?

And the various callings and occupations: who made one sacred and another secular? What is secular? Is the healing art? Then Christ was in a secular line, for He went about healing all manner of diseases. Is the business of providing sustenance secular? Then Christ was doing secular work in feeding the five thousand and the four thousand in the wilderness, and in providing manna from heaven, and water from the rock during all the years of Israel's wanderings. And our heavenly Father has been engaged in secular affairs ever since the world was made, and in making it, in giving us our daily bread by our yearly harvests, and by every living thing, and all fruits given us for food. Is the military a secular line? Then more than one Bible-hero has been purely secular in God-given work. Is statesmanship secular? Then the life-work of Joseph and Daniel was secular. O wretched distinction! would that it could be sent back whence it came!

No, no; the realm of Christ our King, the outer realm, embraces every line of life and every interest of man.

And true loyalty recognizes this as true, and joyously accepts it,—'He that overcometh.'"

Well does Dr. Boardman say that this distinction is not found in the word of God. The Christian who recognizes God not as a partner but as proprietor of his business and himself as a steward only, will be prospered in all he does. His faith may be tested but it will only be that in the deliverance that follows he may be able to more clearly see the hand of God.

At one time Peter and James had toiled all night upon the sea of Galilee and caught nothing but did this prove that the Savior cared not for their weariness and need? O no! but rather that He had in store for them

a far greater blessing than their usual success would have been. The tide soon turned in their favor when they took the Master on board. He had been preaching to the multitude by the sea-shore and as the people pressed upon Him "He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him." Luke 5 : 3 11. By recognizing Christ's authority even in the catching of fish there came to them not only the great draught of fishes but a vision of His wonderful power that led to heartfelt confession and increased faith for all things needful so that they hesitated not to follow at His bidding. Think you not that through all eternity they will rejoice because of the lesson learned that day? But if Peter had been like many of

our time he would have reasoned somewhat like this: "Lord, we know that in the matter of salvation you are wiser than we; but success in fishing depends upon obedience to natural laws. We have toiled all night and caught nothing. We have cleaned our nets and are weary and if we should cast them in again we would only toil in vain." But think what he and his fellow disciples would have lost by such a course! And oh how much God's children lose to-day by not listening for God's direction in their business matters. The disciples understood than even the fish of the sea were under the control of Christ and that He could guide them whithersoever He would. And when He bade them lower their nets they hesitated not, but without arguing the case obeyed His command; and so the Savior more completely won their hearts by helping them in their business and when they saw God's hand in their temporal affairs they were ready to leave boats and nets and follow Jesus as fishers of men. Nor did He betray the confidence He thus inspired. Peter found afterward that Jesus could not only send fish into his net but when occasion required could furnish money to pay tribute out of a fish's mouth. (See Matt. 17 : 24-27.) And when He sent out the twelve after the lost sheep of the house of Israel, He said to them: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass, in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the

house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Matt. 10:7-15. Some months after this, our Lord sent out seventy of His disciples at one time and gave them about the same authority and power that He had previously given the twelve apostles with the same direction to take neither purse nor scrip. They healed the sick, cleansed the lepers, raised the dead, cast out devils, and returned from their missionary tour with a glad report of victory. And afterward the Savior said unto them: "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing." Readers, notice their reply to the Savior's question, "Lacked ye anything?" The answer came from every one of the seventy without exception, "NOTHING." Our Lord knew the hearts of His disciples. He knew their needs had been supplied according to His promise, and He wanted them to say so—to publish to the world that He had been faithful to His promise—that while doing his bidding in all their varied circumstances (they had gone out two by two) they had lacked neither food nor clothing nor money nor grace. And has God no witnesses of His faithfulness to-day? Yes, multitudes in every land who honor God by obeying and trusting Him for all things are saying by their lives and by their prosperity as well as by their testimony, God is faithful.

CHAPTER XVII.

WHAT TEMPORAL PROSPERITY IS PROMISED AND GIVEN TO THE NEW TESTAMENT SAINTS THAT FAITHFULLY OBEY GOD AND TRUST HIM FOR ALL THINGS? (CONTINUED.)

If in divine order we will be successful. There can be no failure, for God has promised that whatsoever we do shall prosper. (See Psalm 1.) We will be blessed and prospered according to the will of God, physically, temporally and spiritually. "No good thing will He withhold from them that walk uprightly." "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rev. Martin Wells Knapp says in "Christ Crowned Within", "Christ grants to all in whom He abides *the highest possible prosperity.* He leads them at once into the 'Royal road to fortune,' and keeps them there so long as they keep Him within. It does not always *seem* so now; but it always *is* so, and Eternity will inevitably prove it."

Mr. Spurgeon, whose whole Christian life was filled with proofs corresponding to his faith, declared: "Jehovah, the Living God, distinctly promises to answer the prayer of His servants. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. What they have never seen, heard of, or dreamed of, He will do for them. He will invent new blessings if needful. He will ransack sea and land to feed them; He will send every angel out of heaven to succor them,

if their distress requires it. He will astound them with His grace, and make them feel that it was never before done in this fashion. All he asks of them is that they will call upon Him."

Is not God the same yesterday, to-day and forever and were not the miracles of Christ performed in answer to the prayer or need of those around Him and in every case, aside from the forgivness of sins, to bestow some so-called temporal good? O! the blindness that hides these things—not only from an unbelieving world, but from Christian minds and hearts.

Think of the wonderful lesson contained in the feeding of the multitudes. We give the account found in John 6 : 5-14 of the feeding of the five thousand: "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which

remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world." These had for the time forsaken their homes and business to hear the Savior unfold the mysteries of His kingdom. They were in a desert place with nothing to eat. Jesus beheld and comprehended their need and His heart was moved with compassion for them. He had already healed their sick and given to them the bread of eternal life and now He arranged even by a miracle to feed them with the natural bread. He first required what they had. This was promptly given although, to human appearance, it was to rob themselves without satisfying others. But God always proves the consecration of His children. Two hundred pennyworth of bread they declared would not have been sufficient to give each of that great multitude a little and doubtless the Savior and disciples together had not so much as this. But since they gave what they had, God was abundantly able to supply the lack for "Man's extremity is God's opportunity." As Jesus handed to His disciples, they handed out to the multitude till all were filled. Had they hoarded the five loaves and two small fishes it would have been but a pittance for themselves, but now, having freely given all, they gather up of what remains twelve baskets full. Thus they proved the fulfillment of Prov. 11:24, 25: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Think you there is in this no promise for us? Bear with us while we relate one incident, out of many, in our own experience. In the summer of 1883 we had charge of

the state campmeeting of the Michigan Holiness Association, held on the fairground at Ionia, Mich. No provision was made for a general boarding tent and some of the workers were much concerned as to what could be done to provide lodging and meals for those that needed them. We were entirely without property or salary. Five dollars was all we had. This we invested in provision and invited all who wished to come to our common table. No charge was made but each was at liberty to contribute to a general fund. Some gave more, some less, and some nothing; but hundreds were fed daily during the meeting which lasted ten days and we had more provision when the meeting closed than when it commenced and several dollars in money left for the general fund. God touched the hearts of the people and they brought in an abundance. We repeatedly adopted the same plan at other meetings and with similar results. In all the camp meetings held by us as President of the Michigan Holiness Association no charge was ever made for meals or lodging and none were turned away and in every case God provided according to our need. Yet how many hundreds—yea thousands of God's children are kept from the privilege of the campground because they are too poor to pay the exorbitant charges made for gate fees, meals, lodging, etc. Brethren, these things ought not so to be.

Our Lord says: "I am the good shepherd, the good shepherd giveth his life for the sheep." We all know the mission and responsibility of a shepherd is to feed the sheep and to see that they are out of danger. A good shepherd will see that the sheep have good pasture and good care. The psalmist David was a shepherd of long experience. Realizing the wonderful influence and care that the good shepherd has over his sheep, under

the influence of God's Spirit he said: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Ps. 23. Just as the Psalmist had watched the sheep and lead them in the green pasture and by the side of living streams, so he realized that his God was able to lead and provide for His people and to supply all their needs. We read in the parable of the sower (see Matt. 13) that the man that sowed on good ground received an hundred fold. Just so we should sow our money where it will bring the greatest results for God. In Gal. 6 : 7, we read: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This is true not only from a spiritual standpoint but from a temporal standpoint as well. For we have a proof of this in 2 Cor. 9 : 6: "But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully." If we sow in the Spirit our influence, our time, our money, we will reap temporal prosperity, for ourselves or others.

WE CANNOT FAIL. Faith and prevailing prayer will bring success just as surely as the prayers of Elijah brought rain to a dry and barren land. To illustrate we quote the following from "Records of Prevailing

Prayer," "In the life of Dr. Nathaniel Kendrick, is an anecdote which illustrates an almost forgotten method of obtaining funds to carry forward religious enterprises. In giving some account of the early embarrassments of the theological seminary at Hamilton, New York, now the Madison University, the writer says: 'The meetings of the Board, particularly in the early history of the seminary, often presented scenes of deep and moving interest. They were not so much seasons for the dry discussion of business, as of prayer, inasmuch as from their great extremity they were driven to ask counsel of God, and implore deliverance from embarrassment through His interposition. At one meeting of the Board, which probably occurred in 1826, most of the time was spent in prayer and strong crying to God for direction. The Board felt the need of a suitable edifice to accommodate the growing school, and besides, it was in a great measure destitute of funds to aid those whom they received as beneficiaries. At the meeting now referred to, *the only vote passed*, was one appointing a day of fasting and prayer, some weeks from that session. It was a dark hour, but just the darkness that precedes the cheerful light of day, for those prayers were taking effect. They disturbed the sleep of Mr. Nicholas Brown, of Providence, Rhode Island, and he dreamed nightly about Hamilton. And so he came to his pastor, Dr. Gano, and said, 'They are in trouble at Hamilton, I think; for I can't sleep nights, my dreams about them disturb me. Do you know their condition?' Upon being told that he was ignorant of their exact condition, Mr. Brown said, 'You must go and see;' and upon this Dr. Gano made the journey to Hamilton, at Mr. Brown's expense; and finding out their great distress, and reporting it to Mr. Brown, he

at once sent them one thousand dollars, which relieved their perplexity.' Thus much for Hamilton. Would to God that those who have charge of the benevolent enterprises of the day, and whose importunate beggary often turns the gifts of the godly away from the causes which they so misrepresent, would adopt this plan of solicitation, and having first dealt out their own hoarded thousands to carry forward the work which they profess to love, would spread their actual wants before the Lord; and instead of depending upon the few small gifts which they may obtain by exciting appeals to excitable people in some public gathering, would trust in Him who can disturb the slumbers of monarchs and rich men, and lay on their hearts such care for His cause and His work that they will find it a relief and a joy to give their thousands to promote the work of God and supply the needs of His people."

We add a few more testimonials from noted and devoted Christians. Several of these are taken from "God in Business" by H. J. Latham; "The Wonders of Prayer" by D. W. Whittle; "Records of Prevailing Prayer" by H. L. Hastings. Others are furnished us directly by the writers.

Bishop C. C. McCabe: "God helps Christian men in every good work. It is as much of a divine command to be diligent in business as to be 'fervent in spirit.' God not only helps a man in business, but any lawful calling, prosecuted in accordance with His express will, is sure to bring a competency."

General Clinton B. Fisk: "God helps the Christian in business. It cannot be otherwise when a man with established principles of Christian charity and uprightness moves among the exchanges, 'diligent in business, fervent in spirit, serving the Lord.' Reverses come to

many of the best of men. God assists them in that way, chastening and educating them for better work. Illustrations showing God's wonderful dealings with business men who have been consecrated to His service are abundant. Mr. Samuel Budgett, late of Bristol, England, and Sir William McArthur, late Lord Mayor of London, are striking examples in Europe. J. B. Cornell and the late William E. Dodge, of New York, rank among the first business men of America. All these have been among the largest givers of money and time to advancing God's kingdom on the earth, and have been among the most successful of business men. Sanctified common sense goes a great way in laying the foundations for success in all legitimate business enterprises. It is a great thing to be lifted above the trammels of commercial selfishness and recognize 'God in business.' "

Rev. C. H. Yatman: "It may be your opinion, but it's not mine or the Bible's, that God won't help a man make money. I can prove to you from forty-five chapters in the New Testament alone that He will, but when he goes in to rob widows and cheat his neighbors, put it down that sooner or later he will settle for less than fifty cents on the dollar."

Rev. Lyman Abbott: "The end of all business, as the end of all other activity, is the promotion of the kingdom of God. If a man is working with this end in view, he may be assured of God's help in his work, not necessarily to make his business a financial success, but to make it a means for the service of God and the enrichment of humanity. I have heard one of the most successful business men in America say that the Bible was the best text-book for a business man to study."

Richard Baxter: "I never prospered more in my

small estate than when I gave most. My rule has been, *first*, to contrive to need, myself, as little as may be, to lay out none on *need-nots*, but to live frugally on a little; *second*, to serve God in any place, upon that competency which He allowed me to myself, that what I had myself might be as good a work for common good, as that which I gave to others; and *third*, do all the good I could with all the rest, prefering the most public and durable object, and the nearest. And the more I have practiced this, the more I have had to do it with; and when I gave almost all, more came in, I scarce knew how, at least unexpected. But when by improvidence I have cast myself into necessities of using more upon myself or upon things in themselves of less importance, I have prospered much less than when I did otherwise. And when I had contented myself to devote a stock I had gotten to charitable uses *after my death*, instead of laying it out at present, in all probability, *that* is like to be lost; whereas, when I took the present opportunity, and trusted God for the time to come, I wanted nothing and lost nothing."

John B. Wood, Editor of the *Christian Arbitrator:* "The life under the Mosaic dispensation was so under law that men had no extraordinary filling of the Holy Spirit except in very few cases. We have no hesitation in avering that the Christian life is far more prosperous, if this is allowed for, than even the Jews. Some excel in Spiritual blessing some in temporal now, but all can be beyond the Jews of olden time. The main reason why this does not appear in practice to be a truth is that one half—yes nine tenths of the Christians are not fully consecrated."

The United Presbyterian: "Experience, observation and the divine promises prove that God is as ready

to prosper a liberal man and a consecrated life now, as He was under the Mosaic dispensation. His challenge has never been withdrawn, 'Prove me now herewith.'"

Rev. J. B. Cranfill, Editor of *Texas Baptist Standard:* "God's promise to reward those who give liberally to Him gleams through all the New Testament Scriptures."

Stephen Merritt, whose wonderful success and liberality are coming to be so widely known: "I am not a good witness on this line, for I would, in the eyes of most people, overdo the matter. *God in business.* That is where He is, where He should be, and followers of Jesus should engage in no avocation in which He in any way is left out. We are in co-partnership. (I speak it reverently.) I do business for and with God. He has not a tenth, but all. I have Him and all things. I give myself to Him. He gives Himself to me. I cast on Him my cares, and He gives to me His care. Whatsoever I do, I do it all for His glory. He takes charge. I trust and rejoice. Happy all the year. Never confounded, never put to shame. A miracle to myself, a marvel and mystery to others. Kept in perfect peace. With a history of wonders in my business affairs. Sweetly led by the Holy Spirit. I could tell you by the hour of God's dealings in the temporal affairs of this life. Tell it only to His glory. Blessed be His name. God assists the Christian in business. Honor God with your substance, and He will honor you with His presence and wisdom and power."

Sunday School Times: "Among the officers of a church in New England, of which the writer was pastor, some years ago, was Deacon C——. For years of his Christian life, he had frugally maintained his little family on a portion of his moderate salary. The remain-

der he had sacredly devoted to Christian uses. He was a systematic beneficence society in efficient working order. As a consequence, while his living was on a modest scale, his giving was done in princely style. From his charities you would have supposed him to be a millionaire. He did a larger business for the world's welfare, with the Lord as 'silent partner,' and on a smaller capital, than any other man I ever knew.

There was much querying over this bold policy of Deacon C——. It seemed like suicidal folly to live with no provision for the future. The young men in his Bible class used to ask, 'Now, Deacon, would you advise us to go on in your style, spending or giving every dollar, and never taking death or old age into account?' 'Why,' he would answer, ' 'according to your faith be it unto you.' Can you enjoy this kind of life? That is the question. Can you rest on God, with nothing else on which to rest, as you would on $50,000 worth of bonds? Can you believe, clear down to the bottom of your soul, and without a quiver of doubt, that the Lord will take care of you? If you can, then do it, and God will bless you in it. But if you are going into this way of living as you would into a lion's cage, trembling all over; if you see nothing but starvation at the end of it; if you are to be scourged into it by the lash of conscience—to have no peace or joy or liberty in it—then I advise you not to make the venture.' And there were few or none who did make the venture. The question often went from mouth to mouth, 'How will the deacon come out with his experiment? How will it strike him when too old to work?' I removed from the town while Deacon C—— was in the prime of his powers. Years passed on, and I heard nothing of him or his fortunes. But at last, shortly after his death, came a letter from

an excellent lady, in the same church, which read substantially as follows. 'By the way, it will interest you to know how Deacon C—— came out at last with his life of faith. Some two years before his death he was struck with paralysis, and rendered helpless. The E—— Company (a large corporation in whose service he was) esteemed him so highly that, for a year, they continued his salary. Then it fell off to half-pay for about the same period. At last his income ceased altogether. But his cheerfulness never abated; his confidence that God would provide for him never seemed clouded. He was brought finally to his last hundred dollars, when the time arrived for his annual contribution to the American Board. Without hesitation he divided the amount with the Lord, giving $50 to the cause of missions. So matters stood when an aged aunt of his, who had died suddenly, was found to have left him $11,000, which provided for him through the remainder of his life." The Lord laid up for him in store for his time of need and so fulfiled his promise, "He that giveth unto the poor shall not lack."

D. L. Moody: "A short while ago I needed $500 for a church purpose. I had no idea where I could get the money, but I felt confident that if the Lord wanted me to have that money He would send it to me. One morning I felt impressed to take a railroad journey. I boarded the train. The conductor came along and asked for my ticket. I told him I had none.

" 'Where are you going?'

" 'I don't know.'

" 'Don't know?'

" 'No.' I felt in my pocket, took out all the change I had and said, 'Take me as far as that money will carry me.'

"In an hour or so the train stopped at a little station, and the conductor told me this was as far as my money would take me. I alighted. It was a place where I had never been before. I stood on the platform wondering what I should do, when a gentleman came up to me and said. 'Is this Mr. Moody?'

" 'Yes.'

" 'Well, sir, I want you to take this money and use it for the Lord's work.'

" 'I counted the money. There was just $500."

John Dodds in "*Christian Beneficence*": "It would illy become me to boast of what I have given to the cause of Christ. At first I had but little to give, but still I gave what I could, and found by experience that the more I gave the more I had to give. It took me some time to understand what Solomon meant when he said, 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Whatever success I have had in business I attribute more to the truth contained in Solomon's words than to any other one thing. While I was scattering I was increasing. Success often came to me in unexpected ways. Whatever skill I have had in managing my business I attribute to the Lord, as well as my success." This Christian brother belongs to the United Brethren Church and is known for his liberality. He is one of the most wealthy business men of his denomination. God has wonderfully prospered him in his business relations.

Rev. John Boyd, in *N. Y. Witness:* "A young German lady, a native of Baden, consecrated her life to the Savior. Her father, who was an infidel, was exasperated by the change which came over the life of his daughter, and drove her from his home, threatening her with dis-

inheritance. She had heard of opportunities for Christian work in New York, and was assisted financially in reaching our city through the kindness of an uncle. When she arrived here she was ignorant of the language, and had no friends. Her money soon gave out, and the poor girl was at her wits' end to know what to do. It was in this extremity that she betook herself to prayer and fasting, and agonized with God during one whole night. That same night her infidel father in Baden was visited by the Holy Spirit of conviction. His conscience was alarmed. He could find no rest. He awoke his wife, and told her of his inward disquietude concerning their absent child. It was revealed to him that their daughter, who was in a far-off land, was in deep suffering and want. He told his wife that he must send a draft at once to Sophie, and though knowing nobody in New York with whom he could communicate, he had heard of a certain German newspaper, and he would immediately communicate with that paper by cablegram and letter. A few days after the young German girl had spent that memorable night in prayer for deliverance, as she was passing along one of the public thoroughfares of the city, she saw a soiled newspaper that had been blown about the street. She picked it up, and noticed it was a German daily. A second glance revealed a notice which had direct reference to herself. It read as follows: 'If Miss ——, of Baden, who lately left her home for New York, will call at the office of this paper, she will hear of something to her benefit,' etc. The young lady hastened with beating heart and flushed face to the office, and there, to her surprise, found a letter of extraordinary affection and devotion from her father, and all the money she could possibly need for many days to come. The writer saw and conversed

with the subject of the above sketch last night at an Evangelistic meeting; and though speaking the English language imperfectly, she is, notwithstanding, used of God in bringing many souls to the Savior. Her heart is filled with His praise and her face shines with His love."

Power of Prayer, by Prime: "How wonderfully God has answered prayer in behalf of good institutions founded to alleviate human mysery. Of this we have a striking instance in the Orphan House, at Halle, founded by Francke. His school was unendowed. In 1696, he had no money to support the school a week longer. When the last morsel was about to be consumed , a thousand crowns were received from an unknown source. At other times of distress he received, in answer to special prayer, twenty, thirty, and fifty crowns. He says: 'Another time all our provision was spent, but in addressing myself to the Lord, I found myself deeply affected with the fourth petition of the Lord's prayer, 'Give us this day our daily bread;' and my thoughts were fixed in a more especial manner on the words 'this day,' because on the very same day we had great occasion for it. While I was yet praying, a friend of mine came before my door in a coach, and brought the sum of four hundred crowns!"

"*Touching Incidents and Answers to Prayer:*" "In 1862, a Christian physician in the city of Boston first recorded his desire to open a private hospital, or home, for those consumptives who were excluded from the public hospital on the ground that they were incurable. His professional income was already wholly consecrated to the Lord, but it was not at all sufficient to justify such an undertaking, and his only hope was that if his desire was prompted by the Holy Spirit, God would provide

the way for its fulfillment. Nearly two years later, as his biographer tells us, 'the burden of the possible and yet impossible work grew so heavy that he began to pray in that alternative manner by which in after years he was accustomed to seek the settlement of difficult questions: 'O Lord, if this thought is from Thee, give me the means to realize it; and if not, I pray Thee take it out of my mind.' On the evening of that very day a trifling sum of money was given him, unsolicited, by a friend who knew of his plan for a consumptive's home.' Such was the beginning of a work for God that has justly ranked Dr. Chas. Cullis among the greatest men of faith the world has ever known. Of the miracles of grace manifested in answer to the prayers of this devoted servant of God, we can only make a few brief statements. In September, 1864, he opened his first consumptive's home. Within twelve months, by the purchase of a second building the capacity of the home was doubled and all bills were paid. Constant proofs had been given, both temporal and spiritual, that this servant of God had not trusted in vain. The amount of money received during the first year was $5916.28. The second year was in many respects one of trial. His faith was at times severely tested, but eighty-eight patients were cared for, souls were converted, and the total receipts given in answer to the prayer of faith were $8293.10. During the third year a children's orphanage was added to the work. At the end of the fifth year the work included five departments, the Consumptive's Home, the Orphanage, the Deaconess' House with its training school for nurses, the Willard street Tract Repository and the Willard street Chapel. In his summary of the report of the home for this year Dr. Cullis wrote: 'The Lord has given, in answer to prayer,

in cash during the year, $13,360.45. For the Home, since the commencement of the work, $47,627.85,' and adds: 'We still trust that every death has been in Christ. Regarding one case only, we cannot express ourselves with certainty; as this patient entered in a dying state, and in about thirty-six hours passed away. During this time he was too feeble to do more than to say he would ask for pardon through the blood of Jesus.' How severely at times his faith was tested, is shown in the following item early in the sixth year: 'This noon I had but twenty cents in the world, belonging to myself or any branch of the work. Money was needed to purchase groceries for supper. I asked the Lord to send the amount in season. At three o'clock a messenger from the Home called for the needed money. Just at the same moment, the mail arrived; the last letter opened contained a check for ten dollars from Dover, N. H. Truly "they that trust in the Lord shall not be confounded!" ' Yet the same year he contracted for Grove Hall property, and agreed to pay $90,000.00 for it, in order that he might give his great household of suffering ones what the city could not afford them, abundant liberty and light and air. Thus the work grew upon his hands and in the introduction to the report of the seventeenth year of this work, are these memorable words: 'For seventeen years I have *believed!* The word has been true to me. My God faileth never. The promises stand out upon the firmament of His word as the stars in the blue above, and they shed their light as truly as the stars; but, like them, they are only seen by those who look up The promises are revealed to those who are "*looking unto Jesus.*" ' In the same year of the work, the entire amount of money received in response to simple faith in God reached and passed

the sum of *half a million of dollars*; and at the end of the twentieth year, two thousand seven hundred and seven consumptives had been cared for, the grand total of receipts was $621,960.36 and the value of real estate held in trust for the work at home and abroad, over and above the mortgages upon it, was not far from $300,000 and almost a thousand souls had in the Home found pardon and peace in the Savior. Nor have we even mentioned the millions of tracts and books circulated, the home and foreign missions established, the Cancer Home, the Spinal Home, the Boydton Institute, and other departments of this great work. How many thousand Christian hearts have been strengthened, how many of the Lord's children have been healed of disease, how many souls saved, how many believers baptized with the Spirit in our own and other lands, as a direct result of the devotion of this servant of God, only the heavenly records can show. *All this in answer to prayer*! And yet the record is not finished, for though Dr. Cullis has gone from labor to reward, the different departments of the work which he established still prosper and his mighty influence still lives and the power of his life is still felt all over the Christian world. And when at the last great day all that has been accomplished by his life is made known, will not the answer of the redeemed in glory be: 'ALL THIS IN ANSWER TO PRAYER!'" No wonder he is called "*The man that believed God.*"

Rev. A. J. Gordon: "There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render Him one tenth of the income. An annual report is made by each member, giving a statement of his business and spirit-

ual prosperity. The secretary recently told us that the results have been surprising even to most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of the six thousand entering into this league, all but two or three have reported greatly increased business prosperity. We give an instance from a well-known life. Many years ago a lad of sixteen years left home to seek his fortune. As he trudged along, he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life:

'Well, William, where are you going?

'I don't know,' he answered; 'father is too poor to keep me at home any longer, and says I must now make a living for myself.'

'There's no trouble about that,' said the captain. 'Be sure you start right, and you'll get along finely.'

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

'Well,' said the old man, 'let me pray with you once more, and give you a little advice, and then I will let you go.'

They both kneeled down upon the tow-path; the dear old man prayed earnestly for William, and then gave this advice: 'Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.' When the boy arrived in the city, he found it

hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to 'seek first the kingdom of God and His righteousness,' and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, 'If the Lord will take one-tenth, I will give that.' And so he did; and ten cents of every dollar were sacred to the Lord. Having regular employment, he soon became a partner, and after a few years his partners died and William became the sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold and he grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths ,then four-tenths, then five-tenths. He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever. This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

"*Marvels of Prayer.*" "There was a young mechanic in Massachusetts who consecrated to the Lord a portion of his time and income. His wages were not large, but he gave out of his penury. One day he came home from his work quite cast down. His wife asked him the cause of the trouble. He answered, 'I'm downhearted because I am so poor I don't want money to be rich,

but to do good with.' The next day his wife said to him, 'Husband, if you will get me twenty button moulds and a stick of twist, I'll see what I can do.' Nearly all the buttons were imported at that time, and were quite expensive. This earnest Christian woman had taken an English button apart, examined its structure, and proposed to make a few. The work was well done, and the buttons were consigned to a Christian merchant in New York. An answer came, 'Make as many as you choose. I'll sell all you make.' The mechanic and his wife found their hands full of work; machinery was bought, and soon the poor mechanic became a millionaire. He poured out his wealth like water. Colleges, schools, and seminaries were built, placing the highest departments of education within the reach of the humblest. He admits to-day that all his prosperity grew out of his earnest desire to honor the Lord with his increase, and to consecrate his substance to the cause of religion."

Rev. Charles. G. Finney, writes of a business man whom he met in England: "I found that Mr. Brown was a remarkable man. His history reminded me of the proverb, 'There is that scattereth, and yet increaseth.' For religious purposes he would spend his money like a prince; and the more he spent the more he had to spend. When I first arrived in England he was running a hired flour-mill with ten pairs of stones. The second time I was there, in addition to this he was running a mill which he had built at St. Ives, at an expense of £20,000 sterling, with sixteen pairs of stones. He afterward built at Huntington another mill of the same capacity. Thus God poured into his coffers as fast as he poured out into the treasury of the Lord."

Major O. M. Brown, President of the Ohio Christian Alliance, of Cleveland, O., furnished us the following:

"In the spring of 1890, Rev. A. B. Simpson, President of the International Christian Alliance, was burdened in prayer for the heathen who were perishing without the knowledge of the true God. And as he prayed, he began to inquire: 'Lord, what can I do about it?' Then he began to ask the Lord to give him that year, one hundred missionaries for the foreign work, and money enough to pay their transit, and support them one year in the field; which would be about one hundred thousand dollars. At the New York State Convention of the Alliance, held at Round Lake, in July of that same year, Mr. Simpson gave a very stirring address on the subject, and the people pledged $1,800 in a few minutes. At the Ohio Convention, at Beulah Park, near Cleveland, a few days later, $2,200 was pledged. And at the Old Orchard Convention, in Maine, in the month of August, $35,000 was pledged. Afterward, the pledges kept coming in, until there was upwards of $100,000 pledged. Before the year was out, the one hundred missionaries were, many of them, in the field, or on the way thither. A few of them had not yet departed, but were ready to sail. The work nearly doubled during the year 1892. These missionaries are scattered over large portions of the heathen world—in India, China, Japan, Africa, Palestine, South America, and the Islands of the Sea. None of this great force of Christian workers receive any stated salary for their service; and no member of the Mission Board receives any remuneration for his service." Since these facts were given us by Major Brown, the mission work of the Christian Alliance has rapidly increased. At one collection at Old Orchard, Maine, in August, 1896, they raised $101,000 for mission work, and in the following October $122,000 was raised at a single collection in New York City for the same work, and all in answer to earnest, prevailing prayer.

CHAPTER XVIII.

TEMPORAL PROSPERITY OF THE RIGHTEOUS AND THE WICKED CONTRASTED.

No sensible person will hesitate to admit that God exercises a general providence over all His creatures, from the highest to the lowest; but His loving providence over His children means much more than this. John Wesley says in his sermon on Divine Providence: "There is a threefold circle of Divine providence over and above that which presides over the whole universe. Each of these can be readily distinguished from the others by those who accurately observe the ways of God. The outermost circle includes the whole race of mankind, all the descendants of Adam. This comprises not only the Christian world—those that name the name of Christ, but the Mohammedans also, who considerably outnumber the nominal Christians, yea, and the heathen likewise, who far outnumber the Mohammedans and Christians put together. 'Is He the God of the Jews,' says the apostle, 'and not of the Gentiles also?' And so we say, Is He the God of the Christians and not of the Mohammedans and heathen also? His love is not confined. 'The Lord is loving unto every man, and His mercy is over all His works.' He careth for the very outcast of men, yet it may be admitted that He taketh more immediate care of those that are comprised in the second, the smaller circle, which includes all that are called Christians, all that profess to believe in Christ. We may reasonably think that these in some degree honor Him, at least more than the heathen do. God

does, likewise, in some measure, honor them, has a nearer concern for them. By many instances it appears that the prince of this world has not so full power over them as over the heathen. The God whom they even profess to serve does in some measure maintain His own cause, so that the spirits of darkness do not reign so uncontrolled over them as they do over the heathen world.

"Within the third, the incarnate circle, are contained only the real Christians—those that worship God, not in form only, but in spirit and truth. Herein are comprised all that love God, or at least truly fear God and work righteousness; all in whom is the mind which was in Christ, and who walk as Christ also walked. It is to these in particular that He says: 'Even the very hairs of your head are all numbered.' He sees their souls and their bodies. He takes particular notice of all their tempers, desires and thoughts; all their words and actions. He marks all their sufferings, inward and outward, and the source whence they arise. * * * Nothing relative to this is too great, nothing too little for His attention. He has His eye continually upon every individual person that is a member of His family, so upon every circumstance that relates either to their souls or bodies, either to their inward or outward state, wherein either their present or eternal happiness is in any degree concerned."

These are strong words, but they are fully authorized by the Word of God, and how blessed to the Christian is the thought that a loving Father's care is over him continually, and no evil can befall him. Yet we find many of the professed children of God, that claim that God has no more to do with the temporal prosperity of the righteous than of the wicked, for "He maketh

his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45) We will admit that this is true in the natural course of things, for God has promised that "While the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8:22) But in the natural course of events it is often too cold or too warm, too wet or too dry for man's welfare. At such times God often, in answer to the prayer of His obedient children overrules His natural laws, in order to give them prosperity. This we have already shown in God's dealings with the faithful Israelites. We have also shown that God withheld temporal prosperity from His people as a chastisement for their disobedience.

But some may be ready to say, "Notwithstanding all that you have said, we have only to look about us to see that hundreds and thousands of the wicked prosper while many of God's children are without the comforts of life if not the necessaries of life. Even to-day the Armenians are robbed of their property and their loved ones and their lives because of their fidelity to Christ while their cruel persecutors, the Turks, go free. And do we not read in God's Word of many of God's faithful children who suffered persecution and privation of every kind? If God gives any especial providential care to His children in temporal matters why are these things true?" In the beginning we answer, This same problem presented itself to the Psalmist and he tells us how he discovered its solution. He says: "But as for me, my feet were almost gone; my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." His faith was sadly shaken and almost ready to fail. He observed with grief that in many cases very wicked people have great

outward prosperity and seemingly by far, less trial than the people of God. He saw the wicked prosper and increase in riches, and he could not understand it until he went into the sanctuary of the Lord. There he learned what everyone who is deeply spiritual can plainly see that the wicked, even when seemingly prosperous are not truly happy; that they are never satisfied; that the more they have, the more they want; and that their riches, in thousands of cases, prove a snare and the means of their eternal ruin; that instead of a blessing they prove a curse indeed. While, on the other hand, the child of God, even when in the midst of worldly adversity, is truly happy and is indeed rich "Having the promise of the life that now is and of that which is to come."

God's ways and providences cannot always be reasoned out or understood from any human standpoint. For "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned But he that is spiritual judgeth all things, yet he himself is judged of no man." Spiritual things are spiritually discerned and those who live very near to God can see His hand in all their temporal matters, and they realize that all things are working together for their good. They see the hand of God in all their movements. Money, social position, influence, has no bearing. Whatever comes to them they receive as from the Lord, and thank Him for it. They know that God is not only leading and controlling them in spiritual things but in their temporal matters as well. Viewing all things with the eye of faith, though not free from temptation, trial, adversity, or suffering, they claim constant victory, for they see in all these things

a discipline of faith that God is using to work out for them a far more exceeding and eternal weight of glory. Their delight is in the law of the Lord, and in spite of circumstances they claim the promise: "Whatsoever he doeth shall prosper." Living with an eye single to the glory of God, they are able to rejoice evermore, knowing that they are Christ's, and in Him they possess all things,

"But the ungodly are not so, but are like the chaff which the wind driveth away." Even their seeming prosperity is secured in a vast majority of cases by fraud and wrong. Strictly speaking, even honest men are rarely to be found. Were it not for this, they would not prosper, even in temporal matters as much as the righteous. Their riches are secured, not as a fair equivalent for the labor they have done, but by wronging others out of that which rightfully belongs to them. Their prosperity, instead of being a blessing to themselves and others, is a curse that separates them farther and farther from God. They are blinded and degraded by sin. They are trying to satisfy the longings of their immortal souls—that nothing but God can satisfy—with the things of this world. They are selfish, and the selfish heart is never truly happy. They are proud, and the proud heart is never contented. They are covetous, and the covetous heart is never satisfied. Created to glorify God, and failing in this, their whole lives are failures—sad, sad failures—how sad, eternity alone can tell. Jesus said of such: "How hardly shall they that have riches enter into the kingdom of God." If we desire riches for their own sake, God knows that to grant us the desire of our heart would be an injury, and if we are His children, He in love withholds them from us. Money can only prove in reality a blessing, when

used with an eye single to the glory of God. Our loving heavenly Father many times withholds from us, those things that would seem to us to be very desirable, because in His infinite wisdom He understands our weaknesses, and sees that these very things might be the means of leading us away from Him. So He often permits us to encounter trials, difficulties and privations, knowing that these will be the means of bringing us nearer to Him. We are to count it all joy when we fall into divers temptations, knowing that the trying of our faith worketh patience. Let us remember that "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." And He does this because He loves them, and because by these very things He can lead them on to a deeper experience in the things of God, while He withholds, in many cases, His chastening from the wicked, because in honoring their own free will He cannot care for them as He does for His own loving children. An earthly parent excercises a control over his own children, because they are his and he is responsible for their welfare. So our heavenly Father exercises a control over those who are truly His own, because, while they are obedient to His will, He is responsible for them; for He has promised to make all things work together for their good. Then let us be willing to be fully led by Him.

Nor are we to fear that if we thus follow Him He will long find it necessary to withhold from us every comfort—every earthly good. The Psalmist declares: "*Many are the afflictions of the righteous*" but he does not fail to add: "But the Lord delivereth him out of them all." As an illustration of this fact let us call to mind the experience of Job. True he was afflicted and sorely smitten and that not for any wrong that he had done; but

we find that God suffered this only so far as He saw it possible to make it work out for great good to Job and through his faithfulness and patience in time of trial, make him a blessing to all future generations. And did not Job distinctly see the hand of God in his prosperity as well as in his adversity? Did he ascribe either to a mere chance or the workings of general law? Hear his testimony: "*The Lord gave* and *the Lord hath taken away*; blessed be the name of the Lord." And moreover when he had endured the trial and learned the wonderful lesson God wished to teach him, do we not read: "So the Lord blessed the latter end of Job more than the beginning?" The true Christian does not desire any more worldly prosperity than he can use to the glory of God. Property is a talent for which we must give an account at the Judgment. A loving God will not bestow upon His children more than they have the ability to use wisely.

We do not question that there are many of God's children whom God can better use by withholding from them both the *care* and *responsibility* of accumulated wealth yet even these in many cases have had their daily needs wonderfully supplied in answer to prayer and oftentimes God through their faith bestows rich temporal blessings upon others. Peter said to the lame man at the gate of the temple, "Silver and gold have I none" but through his faith in God he was able to add: "But such as I have give I thee." And so through him there came to that poor lame man the wonderful gift of healing—something far better than gold and silver. Without controversy, to the truly consecrated, believing soul, God will surely give all the financial prosperity that will add to their true happiness and usefulness. And we are convinced beyond doubt that if the Church

came up to its privilege in consecration and faith the financial prosperity of its membership would compel the unbelieving world to acknowledge the faithfulness of God's promises for this life as well as the life to come. In all ages many of God's devoted children come far short of their privilege through unbelief. The law of God's kingdom in all ages has been: "According to your faith be it unto you."

Then let us remember, too, that if financial success comes to a Christian through faith and devotion it will be received with gratitude and faithfully used as a gift of God. But when riches are sought from a selfish motive in how many cases, if received at all, they are gained by fraud and oppression; and their wealth becomes a mill-stone round about their necks to drag them down to eternal ruin. Surely aside from those whose hearts are fully consecrated to God and His service, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." He who loves money for its own sake or for the worldly honor or position or pleasure it may secure him is already an idolater and its possesion will only tend to increase his pride and covetousness and worldliness.

But he who regards it only as a talent to be used for God, will find in it increased power for usefulness. To him financial success will be a blessing indeed and his prosperity will be such as shall endure; for his earthly treasure (so called) will be a means of laying up heavenly treasure, "where neither moth nor rust doth

corrupt and where thieves do not break through nor steal."

Moreover, so long as God's cause is suffering for lack of means, it is right that for God's glory we should desire that that will help us to feed the hungry, clothe the naked and preach the gospel to every creature. And surely it will please God to prosper those whom He can thus the better use to advance His kingdom; and as a Father infinitely loving and infinitely able to supply our needs, He will delight to bestow upon us every gift that will increase our true happiness either for time or for eternity. God forbid that we should desire any property that is not God-given or that, through unbelief, we should come short of receiving what God waits to entrust to our care for the upbuilding of His kingdom and the salvation of the lost.

CHAPTER XIX.

INCONSISTENT EXCUSES AMONG PROFESSING CHRISTIANS FOR NOT PAYING MORE TO GOD'S CAUSE.

After reading what we have said about the liberality required in this dispensation, many will probably be ready to make excuses for not coming up to the divine requirement; and before the enemy has further chance to poison the minds of any by making them think that it will be impossible for them to live and prosper and give so much to the support of the gospel, we wish to show the inconsistency of some of the excuses that will doubtless be made. And for the benefit of those that do not believe God has anything more to do with the temporal affairs of the righteous than He does with those of the wicked, we will reason, for the present, from a human standpoint. For the sake of clearly bringing out our point we will suppose that they are right and that God exercises no special providence in favor of the righteous, so far as the things of this life are concerned. But even in this case it is evidently possible and reasonable for God's people to give as much for benevolent purposes as the wicked pay for sinful pleasures, and to gratify their depraved apetites. The majority of the unsaved around you spend much time and money for things that are unnecessary. Many spend hundreds of dollars every year for strong drink and tobacco. Others spend as much for traveling and for various worldly amusements. They live in the height of fashion and yet in many cases they prosper; yes, they boast of their prosperity. They often tell of how they

started in life without friends or money and that, under discouraging circumstances, they got on well in the world and are now worth their thousands. Reader look about you and see the seeming prosperity of the ungodly.

Of course many through misfortune and lack of good management are kept poor. Others are kept poor by laziness and lack of thrift; and still others by what even the world calls prodigality. But as a rule the unsaved spend more than one-third of their time and means for things that are unnecessary and really useless. If the unsaved can spend this proportion of their means in the pleasures of sin, surely God's children that are saved from all love for sinful pleasures can spend the same amount in the service of God. Yet how few do even this! We have heard thousands tell in their testimonies how wonderfully God had saved them and how much He had done for them. They tell how God has saved them from tobacco and drink and how much money they used to pay out every year for such things that they would have been better off without. But not one in a hundred of these, judging from our own experience of over twenty years in evangelistic work, even profess to pay as much to the cause of God as they spent for rum and tobacco and other extravagances during their years of sin. Men will boldly declare in religious meetings how many dollars they used for these things each year and yet if asked to give one-half of that amount each year for the support of the gospel they declare that they cannot possibly afford it. Reader, is this consistent? Does it not prove that before they were saved they were ready to sacrifice more for the sake of their whiskey and tobacco and sinful pleasure than they are now for God and souls?

Just so women that spent a great many dollars every year for jewelry and costly apparel and luxuries in their homes, before they were saved, are unwilling to give one-half that amount to the cause of their Redeemer that gave His life to save them from eternal death. Nor is it any better but only the worse for those who profess to have given their hearts to God to still cling to their sins. Many, all over our land, profess religion and continue to use tobacco and thousands of women continue to spend their money for jewelry and time, as well as means, for fashionable dress and then in church express their interest in souls and claim to grieve over the fact that thousands all around them are perishing for lack of help and means to carry forward the work of God. Yet they do not think they can give even one-tenth of their income to help to rescue these perishing ones. Instead of paying their tithes and offerings to God they pay them out for fine clothing and extravagant furnishings for their homes, and when one of God's servants pleads for means to send the gospel to the lost they complain of hard times and say if they should give any more they would come to want themselves or their families would have to suffer.

True many of them come to want, whether they give to God's cause or not, under such management. How can they ask God to prosper them while pursuing such a course? No wonder they cannot give much to God when they spend one-half of their time and money to gratify the lust of the flesh, the lust of the eye and the pride of life. In many homes, even of professed Christians, at least half of the time is given to unnecessary work. A day to extra washing and ironing, at least a day to extra sewing, and in many cases, two more in extra cooking, in each week. And by extra

we mean that which does not add to health or comfort, but is done for the sake of appearance or for mere self-gratification. And our estimate is a very small one Then too, in most homes, at least one-half of the money is spent for unnecessary things—that which in reality does no good, while in thousands of homes the proportion is far greater than this. All this waste could be saved for God. It is estimated, upon good authority, that over sixty million dollars a year is spent in the United States alone, for finger rings and probably at least twice that amount for other jewelry. Just think of it! Over two hundred million dollars robbed from God's cause, and the majority of professed Christians are among the robbers. Many Christian families could, by wise economy, live comfortably and healthfully on one-half of what they do and so have one-half of their income to give to God.

A preacher once said of a member of his congregation, "If that woman that comes to church and prays so much for the poor, would even give them some of her cast-off clothing her prayers would be answered. Her extra clothing would last those poor families all winter." Reader, are you also guilty? Have you been asking God to bless the poor and the afflicted and yet failed to use the means God has given you for their relief?

What mockery for those who spend one-half, or even one-third of what they receive, in self-gratification to plead that they cannot afford to give even one-tenth of their income to carry forward the work of God. Yet many who profess to be ministers of Christ are as guilty in this respect as others. We remember hearing a Methodist preacher who claimed to be wholly consecrated to God, say that it was nobody's business how he spent his salary. He might just as well have said it

was nobody's business whether his life corresponded with the doctrine he preached. No wonder that with such examples among the leaders the people are in darkness in these things. No wonder they have no true idea of what it means to present themselves a living sacrifice, holy and acceptable unto God as their *reasonable service.* We doubt not but there is more money spent by those within the pales of the church for tobacco than for the gospel. Yet when the call is made for means for God's work many of the guilty ones will quote the Scripture, "If any provide not for his own and especially for them of his own house, he hath denied the faith and is worse than an infidel."

Many excuse themselves from paying their tithes because they are in debt. We say "*excuse themselves*" for God does not excuse them. They say, "I cannot pay much to God's cause; I am in debt," and to support their position they quote the Scripture "Owe no man anything but to love one another." If this is a sufficient reason for not paying their tithes these two things are apparent. First, they have violated God's word in going in debt and, second, they have a poor way of showing their love to their neighbor. It must be a spurious love that avoids sacrifice. We read in 1 John 3:16-18: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." Yet many keep themselves involved with the very idea that they can offer this unscriptural excuse for their covetousness. And when they get out of debt they make no

effort to keep out. They are like the farmer that was always buying more land in order to raise larger crops to sell for more money to buy more land to raise larger crops to make more money to buy more land, etc., and was in this way always too hard up to pay the preacher anything.

Another class that want an excuse for robbing God, always keep their money loaned and then they say it is beyond their control. Guilty ones—you who borrow and you who loan—know you not that you are dealing not with man but with Him that searcheth the heart? Are you willing to meet these excuses at the bar of a righteous God who will give to every man according as his work shall be? We wish to say right here that these words "Owe no man anything but to love one another," so frequently quoted, are sadly misunderstood. The plain meaning of this scripture taken in connection with what the apostle has already said is, Meet all obligations and pay all debts so that you will owe no man anything but love. The debt of love is a constant and abiding one which you can never so fully pay as no longer to be under obligation in this respect. The apostle speaking of our duty, first to the civil authority and afterward to our neighbor, says: "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor:" then gives the passage of which we are speaking and goes on to show that we owe it to our neighbor, anyone to whom we have the opportunity to do good, to love him as ourselves and do to him as we would have him do to us. And to fulfill our obligation in this respect we must *relieve the needy*, and *comfort the afflicted.*

And, reader, have you no obligation to the one who

ministers to you in holy things? Perhaps you say you have not promised him anything. You may not have promised the taxes the government levies upon your property but that fact in no way frees you from the obligation to pay them. Suppose you should go into a store where you are accustomed to trade and call for the articles you need and without saying anything about the pay, the merchant should hand them to you and you take them and use them. Are you under no obligation to pay for those goods because you have not especially promised to do so? Had you been a *pauper* and the merchant knowing that fact gave you the goods it would of course be understood that they were a gift but *under no other circumstances.* Just so when one accepts the preaching of the gospel he is for the same reason under obligations to pay for it *unless he is a pauper*; and one who is saved of God will not refuse to accept it because God's servant loves his soul well enough to tell him the plain truths of God's word without money and without price.

There can be no right excuse for not paying our tithes to God. There is not an instance in the Bible where the Jews were ever excused from paying the tithe. When they were right with God they never thought of offering any excuse. They realized that their *first* obligation was to God—that this obligation was most important of all—and it should be so with Christians in all ages and under all circumstances. As we have shown, the tithe was, in an especial sense, the Lord's and could not rightfully be appropriated for any other use than that for which it was designed and to use it in any other way was to rob God. Reader, suppose your neighbor should place a certain amount of money in your hands and tell you to pay a certain pro-

portion of it to another person. If you refused to do it you would be an *embezzler*. What right would you have to say that you needed all the money or that you were owing it to some one else or ot use it as youchose? Just so God has given to you a certain amount of means and told you to use a certain portion of it in an especial way and if you do not obey Him you become an embezzler. Take another illustration. Suppose you need money and some one offers you the desired amount with the express condition that you are to pay him ten per-cent interest. Would it be honest for you to accept the money upon the proposed terms but when the interest became due try to excuse yourself from any obligation to pay it because you were in debt to some one else? Of course you answer, "No." Neither is it honest for you to refuse to pay God the interest on the property He has loaned you because you owe some one else. If you had a man working for you, you would not refuse to pay him because you were in debt. No more have you any right to refuse to support the man God has sent to labor for the good of your soul because you are also in debt to some one else. Our debt to God is the most important obligation we have to meet.

Another excuse that some make is that they do not want to bear all the burden. If they give as much as their neighbors, that is all that is necessary. How often when appeals have been made in different churches have we heard the plea, "I have paid my share," meaning that they have paid as much as others. They have no rule or principle by which to decide what their obligations are only what their neighbors do. If their neighbor in similar circumstances pays twenty five dollars per year they think they have done their duty in paying the same. If their neighbor pays ten dollars they jus-

tify themselves in doing as much. Is God satisfied with you because you pay as much as your neighbor? Is this God's standard? You might as consistently say, "I have prayed my share—I have prayed as much as my neighbor in similar circumstances," or "I am as good as my neighbor and that is good enough." O, my brother, may God help you to see what you are doing! You are being influenced more by your neighbor than you are by the Spirit of God. You cannot justify yourself in robbing God because your neighbor does the same. You should find out from God what He wants you to pay and then do your duty whether your neighbor does his or not. Your neighbor may not have as much light as you have and you should be an example in liberality. O covetous soul, instead of excusing yourself in your idolatry, reflect upon the sad testimony of "The rich cardinal" (Beaufort) who lived in the fifteenth century. When the terrors of death threatened him he thus expressed his despair and wretchedness to the weeping friends around him: "And must I then die? Will not my riches save me? I could purchase the kingdom, if that would prolong my life. Alas! there is no bribing death. When my nephew, the Duke of Bedford died, I thought my happiness and my authority greatly increased: but the Duke of Gloucester's death raised me in fancy to a level with kings; and I thought of nothing but accumulating still greater wealth, to enable me, at length, to purchase the tripple crown. Alas! how are my hopes disappointed! Wherefore, oh, my friends! let me earnestly beseech you to pray for me, and recommend my departing soul to God."—Thus died this unhappy cardinal, in the year 1447.

Again, many excuse themselves from giving because they think they must lay up property for their

children. Many instead of honoring the Lord with their substance, honor their children with it. They give their property to their children and let the banner of holiness go trailing in the dust and God's poor suffer for the bread of life. We see the result all over the land. Look about you and see. The children grow up without any realization of the fact that they must give an account to God for every penny that comes into their possession. They receive honor of men because of their circumstances in life and grow up proud and covetous and worldly-minded. In a great many cases they become undutiful and rebellious and it sometimes happens they become so hardened in sin that they turn from their doors the parents who have, by self-denial and hard toil and by robbing God, provided so bountifully for them. Others dare not go so far as this, but they make the lives of parents miserable by constant petty persecution and by their lack of love and tenderness. In most cases the children come sooner or later to regard the property given them as their *right* and they do not feel and of course do not manifest any real gratitude. Having never earned the property put into their possession they are without the wisdom and experience necessary to use it economically or wisely, even from a worldly stand-point. They indulge themselves in self-gratification and often in idleness. To sum it all up in few words, their chances for success in this world are poorer than if they had been left to start, as perhaps their parents did, without a dollar. And worse than all else, in the vast majority of cases, the property they receive proves an awful weight that drags their souls down to eternal woe. O, as you value the souls of your children, put not so great a temptation to pride, to worldliness, to covetousness, which is *idolatry*, in their

way! But perhaps you say that our picture is overdrawn or that *your* children would never do as many do. You should not fail to learn that it is better to "trust in the Lord than to put confidence in men," even though they are your own children. If all professors of religion would serve the King of Heaven as faithfully as they do the god of this world, a flame of revival like that witnessed immediately after the day of Pentecost would sweep around the world before the close of the nineteenth century. But if they do not waken up to a sense of their duty, many of them will see their failure when it is forever too late and perhaps it will be with them as it was with Cardinal Wolsey. But a short time before he died he exclaimed: "Had I but served God as diligently as I have served the king, He would not have given me over in my gray hairs. But this is the just reward that I must receive for my incessant pains and study, not regarding my service to God, but only to my prince." Just so, parent, if you persist in your course of laying up property for your children you may see the day when in bitterness of soul you will be ready to declare, "Had I but served God as diligently as I have served my children, He would not have given me over in my gray hairs. But this is the just reward that I must receive for my incessant pains and labor, not regarding my service to God, but only to my children!" And at any rate when the light of eternity flashes upon your soul, you will bewail your sad, sad mistake and mourn for the souls that are lost forever that the means God had left in your hands might have rescued for God and heaven. But some may ask us, "Does not the Scripture declare, 'The children ought not to lay up for the parents but the parents for the children?'" (See 2 Cor. 12:14.) We answer, yes; but we beg of you do

not wrest this scripture to your own destruction. Let us honestly examine the connection and get at the plain meaning. We see that Paul evidently had no thought of justifying parents in hoarding up property for their children. In this same epistle he says the Corinthians were not inferior to other churches unless it was because they allowed him to look after his temporal affairs and to provide for himself; and asks them to forgive him this wrong—as much as to say that if because of this they had failed to acknowlege his apostleship, and so the influence he should have had among them had been hindered, he was sorry for it. Then he goes on to show them that he took this course in order to prove to them how willing he was to deny himself in order to save them—just as a parent would deny himself for the good of the children that are dependent upon him. And should not his example prove a rebuke to covetousness in all time? He as much as said to them, in the passage to which we have referred, "I am your spiritual father and as such, seeing your need, I will come to you because I love your souls—not because I want your property, but because as your father in the gospel I see it necessary to come that I may provide for you the bread of the kingdom of grace. As a father feels himself under obligation, even by self-sacrifice, to provide the necessaries of life for his children who are yet unable to care for themselves, so I, seeing your spiritual need, will come to your aid;" and then he adds: "and I will very gladly spend and be spent for you though the more abundantly I love you, the less I be loved." Is there here any suggestion that parents have a right to spend for their children more than is necessary for their *real good* and lay up for them by withholding from God's ministers and from God's poor?

Are *our* children more precious in the sight of God than others? Does He want us to provide for them luxuries—while others just as precious in His sight suffer for necessites? If so, what does He mean when He says: "Inasmuch as ye did it not to the least of these my brethren, ye did it not to me?"

We doubt not that some of our readers have already asked in their own minds how we would explain the scripture so often quoted by a certain class, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Let us, without any prejudice, turn to this scripture (1 Tim. 5:8.) and notice the connection. We see at once that the words, "his own," include a man's own household and others who are by the ties of nature dependent upon him The apostle is giving instruction concerning those that should be provided for by the church. He teaches that if any widow who would otherwise be dependent, has children or nephews, these, in order to please God, should provide for her. "To provide" plainly means to supply them with necessities and ordinary comforts of life, such as the church would be under obligation to provide for them if they had no relatives to do it. Of course it could not mean any more than this and so no one has any right to claim that he is to provide for his own any more than these and bring this passage as an excuse for his conduct. But with these facts understood, does not this scripture teach that we should provide for our own before paying anything to God's cause? Most certainly not. God has not given us this scripture to violate other commands. God tells children to obey their parents but all Christendom understands that children should not obey their parents

if their parents tell them to do that which God's Word declares elsewhere they *shall not* do. The command to obey their parents is subject to God's other commands. Just so this command is to be taken in connection with God's other commands. Many of you who have plead this excuse live in rented houses. Do you go on and provide for all the other needs of your families and then if you have anything left apply it on the rent? You answer, "No; my rent *must* be paid and so we pay that first and bring our expenses down within the limit of that which remains." Just so we answer you. If you want to be honest with God you must pay the proportion of your income that He has taught in His Word that it is His will should be universally applied directly in His cause and then at least bring your other expenses within the amount that is left. *God's claim is above all others.* Think you in this way your family will suffer? O ye of little faith! How *can* you so distrust your heavenly Father? Which way, think you, is the safest—to obey God and leave the consequences with Him, or to disobey Him and run the risk of the affliction and loss that He is apt to send upon you as a chastisement? The Christian *should* know that the only *sure* way to provide for his family is to *obey* God; to honor Him with his substance (that is give Him *first* the portion that will please Him) and with the first fruits of all his increase; so shall his barns be filled with plenty.

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granted. They gathered around their weeping, broken-hearted father and penitent mother, and pointed them to the cross of Jesus. Long and earnestly they prayed, and wept, and agonized. With undoubting trust in the promises, they waited at the

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around him were the passengers and sailors of the midway watch, and in front of him stood the inexorable mate, with chronometer in his hand, and the other officers of the ship by his side. It was a touching sight to see the pale, proud, scornful face of that noble boy; his head erect, his beautiful eyes, bright through the tears that suffused them. When

eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life. But he replied with the utmost simplicity and sincerity, by asking the mate if he might pray. The mate said nothing, but nodded his head, and turned as pale as a ghost, and shook with trembling like a reed in the wind. And then all eyes turned on him, the brave and noble

to know to whom she was talking, stopped a moment at the half-open door. She saw that the little thing had pulled a chair in front of the telephone, and stood upon it, with the piece against the side of her head. The earnestness of the child showed that she was in no playful mood, and this was the conversation the mother heard, while the tears stood

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"Well, who's there?"

"Is God there?"

"Yes."

"Is Jesus there?"

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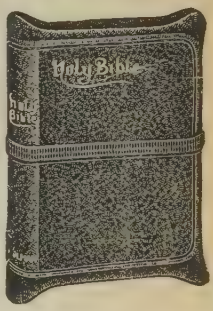

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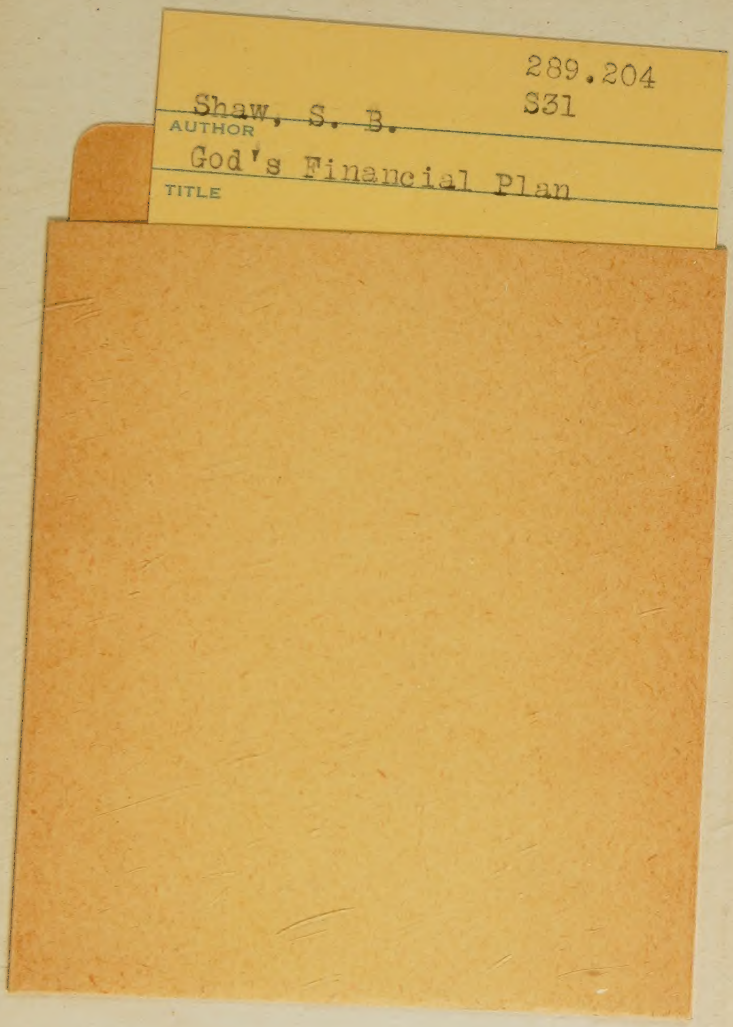
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